

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

VOL. III—No. 9

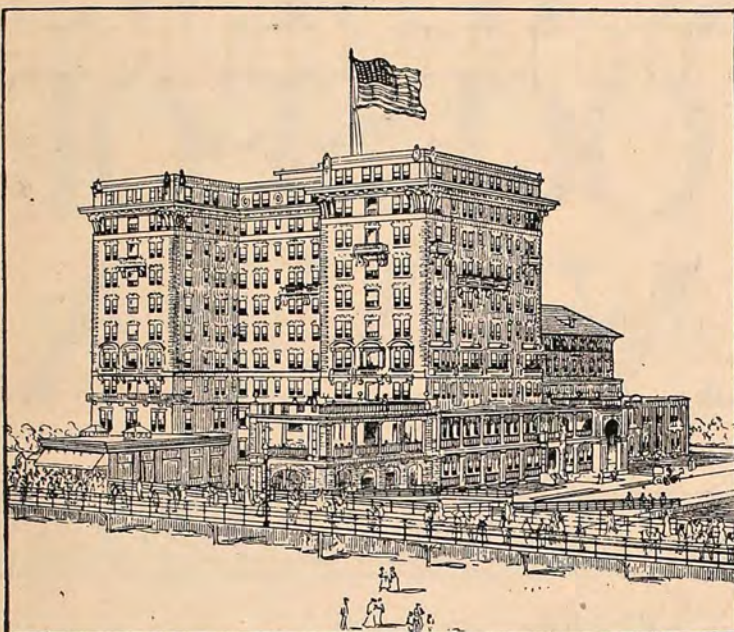
PHILADELPHIA, JUNE, 1915

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Object

1. To promote Unity of Diocesan Life

- (a) By disseminating news of the Diocese, its institutions, parishes and missions.
- (b) By printing letters and pastorals by the Bishops from time to time.

2. To promote the Missionary and Benevolent Work of the Diocese

- (a) By publishing reports and appeals.
- (b) By recording current news and events.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1 June, 1915.

TO OUR FRIENDS AND READERS:

The telephone has come to stay. Human life, social and commercial, is built upon it. Its sudden failure would plunge the world into confusion. Yet at first the telephone was considered an innovation, a luxurious toy, an impractical dream, rather than a necessity. Like the telephone, THE CHURCH NEWS has had to demonstrate its practicability and its usefulness. With the completion, this month, of its third year, it may fairly claim that it has proven itself essential to the well-being and the efficiency of the Diocese. THE CHURCH NEWS is not perfect. Its management see many points at which it may be bettered; and they are resolved that it shall improve year by year. But that it is necessary they are convinced.

It costs approximately \$5,000 a year to print and distribute the paper. (This figure would be far higher were Editors and Manager paid for their services.) The cost is met by our advertising and by our subscriptions. At the launching of the paper a guarantee fund was raised, and this has been kept intact as our "working capital," until the present year. Adverse conditions in the business world have somewhat reduced our income from advertising; and we have had to trench upon our guarantee fund, though not to such an extent, we believe, that we shall not be able to make up, with a prosperous year or two, for the leanness of the past nine months.

Thus THE CHURCH NEWS has made good, both in self-support and

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The Bishop's Charge to the Convention Redemption in the Midst of Judgment

"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."—St. Luke xxi : 28.

I.

These words of Christ clearly refer to the last Judgment. Only then can they find their complete fulfillment and final vindication. At that last overwhelming crisis, those who are His people are to put away fear, despair and shame; are to remember Who it is that comes, and why He comes; and are to look for their redemption in the midst of judgment.

1.

But the immediate reference of Christ's words is to the impending destruction of Jerusalem. He foresaw it and foretold it, and He required His disciples "to accept so freely the doom upon their nation as being God's inevitable judgment that they could await, without an effort to avert it, the ruin of their city and their temple, and watch the approach of the day of disaster with an awful joy."¹

Even then, as Jews, as children of the ancient covenant, as heirs of the ancient promises, as citizens of Zion, even then they were to recognize that God

visits His people for their help, not for their hurt; that the motive of His judgment is His mercy.

2.

In all the crises of human history the faith of Christian people is the same. God is always judging.

The Crises of History

What we call crises are but His judgments, writ so large that even blind eyes can see them. And all are of His mercy.

All are for the succor and defense of good over against evil. All are for, and with, redemption. Not fear, nor agony, nor agitation are to be the Christian's chief emotion, as he faces them, but calm, resolute, expectant hope.

So when the northern nations came pouring in to overwhelm the Roman empire; so when the hosts of Islam beat down the feeble bulwarks of a disabled and distorted Christianity; so when the rising national and humanistic spirit of new Europe discredited the ancient learning and wrenched from the Western Church an unchristian and inhuman sovereignty; so when, at the close of the eighteenth century, ideals of democratic government and popular rights overthrew the thrones of kings and laid the foundations of the modern age; so now, most of all, when this modern age, with its enlightenment and liberty, its art and science, its industry and commerce, its wealth and power, seems to be rushing to its ruin; in all, through all, His word holds true. We are to be calm and confident, secure and serene.

¹Gore—"War and the Church, 1914, Oxford, p. 5.

3.

But we must face the facts. We must beware of apathy and dull indifference. There is real peril for us here. Political neutrality may be a civic duty, but moral neutrality is spiritual death. Better far were it for us to be involved directly in the war than to stand by unmoved, unconscious and unchanged, drawing down upon our heads a heavier measure of God's judgment because we knew not the time of our visitation. God help us if we, as a nation and a Church, do not feel the keen edge of the Divine sword separating and sundering the evil from the good, piercing and penetrating the falseness and insincerity, the cruelty and crudeness of our modern life.

What are the facts we have to face; the signs we have to read? One who knows has told us lately² that more than one million men of the best that Europe has are dead upon the battle-field; that at least three millions more are maimed and wounded; that many millions more are penniless and starving, crushed and broken. Round about this inconceivable mass of human suffering, these "rivers of human pain," there is spread desolation and destruction, past imagination, of the best fruits of human industry, of the most beautiful and sacred works of human hands, of the purest homes and shrines of human piety and love. And it is all happening in Christendom, and after 1900 years of Christian opportunity since Christ died upon the Cross to save the world.

There is where we find ourselves. In the midst of this unutterable ruin this Convention meets. Its one hundred and thirty predecessors have had serious events to face and solemn things to do. But never has a Convention of this Diocese met at a time like this. Those who come after us will read the record of what we here shall do and say with an anxious and exacting scrutiny. And God in Heaven, as He watches us—how will He measure our debates and resolutions? What will He think and judge?

II.

Certainly He is visiting us for our redemption. So much is clear. Have we seen signs of it? Are we in any way prepared? Yes, there are signs for our comfort that His Spirit is evidently moving, though it may be only on the surface of our sluggish souls. We are feeling an impulse (perhaps not more than that so far) to a return and recollection.

²Dr. John R. Mott, speaking before the Clerical Brotherhood of this Diocese on April 26, 1915.

1.

First, there has been a genuine overflow of charity, not always wise or worthy, but at least displacing and disturbing our selfishness, and stirring the springs of our love. Pity and compassion have been breaking forth in unexpected places and for unfamiliar needs as though a vision had been dawning on half-blinded eyes of what human sympathy might mean: of how fair and beautiful a thing it is to minister to others; of how much more blessed it is to give than to receive.

2.

And our charity, meanwhile, has held steadily to its old obligations. We have not forgotten our pledges. We have not withheld our bounty here that we might give it there. The increased demand has been met by an increased supply. This much we saw was our simple duty. We were not staggered by emergencies. We went out to meet them. Especially has this been true in our missionary work. When our Provincial Synod voted last November that we should double, and not halve, our offerings for missions, we felt, not only then at Pittsburgh but throughout the province, that the vote was only the bare and inevitable logic of our faith. It may have been but the impulse of a moment. We may now be shrinking from making good that vote. But we had grace to see the light shining on the Cross of the Lord's sacrifice. We had, at least, a glimpse of our redemption drawing nigh.

3.

Once more, and deeper still (as the root lies far below the fruit, and can alone account for it), men have found themselves remembering their God and their own souls and death and judgment, and the life beyond. "Man doth not live by bread alone." "A man's life consisteth not in the abundance of the things which he possesseth." "What shall it profit a man if he gain the whole world and lose his own soul?" "This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" These, and other words like these, long buried, forgotten, disallowed, have been echoing once more in our ears, holding our thoughts, stirring our memories. In many ways and forms the witness comes. In singing, weeping crowds; in the noise and clamor of revivals; in quiet conference; in silent prayer. But it means one thing. It means that the

Revival of Religion

Signs of Redemption

Lord's love and mercy is speaking in the midst of judgment. "Fear not." "Only believe." "Look up; lift up your heads. Your redemption draweth nigh."

III.

So far, then, Christ is making good His promise. When He comes to judge, He comes to save. We have seen and felt it. The impulse is upon us.

But an impulse will not do. It remains for us, by the very grace of His redemption, to convert this uncertain, fitful impulse of the heart into the enlightened and settled habit of the life. And that will mean a spiritual and moral revolution. Brethren, whatever else we do or leave undone, let us be penitent. Let us boast of nothing and depend on nothing save only the power of Christ's death and life, and the amazing patience of His love. Let us acknowledge, all of us here present, though we be ministers of His ordaining, and chosen representatives and leaders of His Church, that we have sinned grievously against Him, in thought and word and deed; that our "righteousness is as filthy rags;" that we are "wretched and miserable, and poor, and blind, and naked."

That first, and then in the power of our penitence and of His forgiving love, let us go forward to lay hold on our redemption. First, by a truer acknowledgment of *Sonship*. Secondly, in a more loyal and loving life of *Membership*, and lastly, by the inspiration and intimacy of His *Friendship*.

Sonship, *Membership*, *Friendship* with Jesus Christ: they mark the requirements of this great hour, the conditions of redemption.

1.

First, and quite briefly, *Sonship*. The Fatherhood of God is no sentimental claim of privilege, no guarantee of easy-going benevolent, indulgence. In truth it means that we are utterly dependent; our life, our breath; our health, our wealth; our brains, our influence; all we have and are, from day to day, through time and through eternity, comes from Him, and rests on Him. And the author of our life must have authority over our living. "Because ye are sons, God hath sent forth the Spirit of His Son into your heart, crying Abba, Father." And to cry "Abba! Father" means to say "Lo, I come to do Thy will, O God."

All this we have forgotten. We seem to think that there is no will of God at all; that His proper

part and plan in our world is simply to help us in getting what we want, in going where we will. There is where all our trouble comes from: yes, all the trouble of a world at war. Even in our prayers man dare to say: "Father not Thy will but mine be done!" Sonship, then, is what we need to learn. Sonship truly understood, openly acknowledged, faithfully fulfilled. That is the witness of the Spirit, the meaning of redemption. Without it, redemption is but the story of a dream.

2.

And next, *Membership*. "Ye are members one of another." That is no new enactment, no new alignment or disposition of our affairs. It is simply the law of our nature. We are made that way, as members. "No one liveth to himself, and no one dieth to himself." It is the simple fact. The very possibility of life, to say nothing of its sustenance, is found in membership, depends on our relation to our communities. Our righteousness and virtue is measured by our right functioning in membership, by a right discharge of our relationships, human and Divine. So man's redemption means his redemption as a member, for such he is, and the Grace of Jesus Christ is given to us that this basic law of nature may be fulfilled. The meaning of membership; its checks and limitations, its self-restraints and self-denials, its patience and forbearance, its law that we shall seek not our own but others' good; that is what Christ would have us learn.

Here, again, we all have failed so grievously. In spite of all our benevolence and philanthropy, how grossly selfish, how greedy of gain and power, our social order has become; how cruel and insensible. In our very religion where the true spring of brotherhood ought to be found, we trust in our own ideas, we follow our own ways, and we make our own gods, just like the heathen. Well, we must begin somewhere. Let us begin at home. Let us no longer talk vaguely about universal brotherhood, about world peace and general disarmament, and a spiritual unity which makes up for all apparent separations and antagonisms. Let us begin to live as members in our own spiritual family; with our own brothers and sisters in the faith. The Church, yes, our own parish, gives us an immediate opportunity, provides us with a school where we may learn, an arena where we may practise, membership. Let us be loyal, because loyalty to a beloved community draws us out of selfish-

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ness and isolation, into a larger common life; makes us open to the influence of Christ. We have our Church principles; let us be true to them. We have our Christian rules of life and scales of value; let us bear witness to them. We have high views of the sanctity of marriage: let us hold fast by them. We have tests for the worthy reception of Communion: let us submit to them. We have standards of public worship and private prayer: let us conform to them. Let our sonship, step by step, complete itself in our membership so that redemption will come forth from judgment.

3.

And lastly, *Friendship*; friendship with Jesus Christ. "I have called you friends;" not servants, for servants do only what they are told to do; nor followers, for it is possible to follow at a distance, very far behind; nor disciples, for one can pick and choose as a disciple, accepting this, rejecting that. But friends, really within the circle of His life, and so, inevitably, companions of His Cross. Here we come to the heart of the whole matter.

Sacrifice is certainly the law of the Lord's own life. Why should any one ever have believed that it is possible to belong to Christ and not know sacrifice? And yet one could sum up accurately the whole development of modern Christianity by calling it an elaborate, and often a very scholarly, attempt to invent a Christianity without a Cross. And it has taken this terrible war to make men see that Christianity without the Cross is simple Paganism. Brethren, God is so clearly teaching it to all the warring nations. The awful sacrifices which they are making are having at least one blessed result; they are setting up again the Cross of Christ, not only above the soldiers' graves, but over the whole continent of Europe. And shall we miss that crowning certainty of our redemption? Shall we, of all the western nations, continue without the knowledge of the Cross? There is so very little of sacrifice among us now, so very little devotion that will stand the test of friendship. Do we point to the great mass of money which has flowed out in charity? But almost all of it comes out of surplus, of what we did not need for ourselves. There is scarcely a hint of sacrifice in all of it. Shall we recall our church-goings, our meetings, our boards, our committees, our snatching here and there, out of our crowded lives, an hour or two for God in prayer and service? But why should our life be crowded with other things and

not with Jesus Christ? Why should He have last place and not first? There is no compulsion laid upon us. We are free to choose, and why not choose today to be His friends, willing to suffer with Him that we may also be glorified together? Brethren, everything hangs upon that choice for our Church, our country and ourselves.

In sonship, then, in membership, in friendship with the Friend of sinners, "look up; lift up your heads, for your redemption draweth nigh."



The Church Pension Fund in the Diocese of Pennsylvania

Unquestionably there will be further discussion of the Pension Scheme. That is inevitable; it is also right. But one thing is settled. The diocese has accepted the plan in its main features, and agreed to put it into effect whenever so many dioceses have acted favorably as may make its establishment secure. It is now perhaps wisest and best to regard the matter, to this extent, as a closed question. Our decision may prove foolish or wise; we may hereafter rejoice in it or regret it; but, after free and full discussion, we did decide.

But there are very many details which have not yet been discussed by the Convention, and on which it has given no decision. And perhaps it is well, while the matter is still fresh in our minds, to call attention to some of these details, on which action will become necessary another year.

The pension project has been faulted on two sides: first, for its proposed manner of *distributing* the funds secured; and second, for the expected difficulty of *collecting* them. These are the storm centers; and our suggestions will most easily be explained if we show their bearing upon the criticisms which have been advanced.

1. The plan is said to be unfair, even unchristian, in that it perpetuates invidious distinctions of emolument among the clergy. By this it is

1. Distribution meant that the man who has faced poverty throughout his vigorous years will have to face poverty still in his old age—or leave it as a legacy to wife and children when he himself is gone; while, on the other hand, he who has passed his working years in opulence will be assured not indeed of ease but of comfort. This, it is argued, is class legislation. The Church, it is said, may not, as an organized body, be responsible for the

grave inequalities of salary that now exist: and certainly she has never put her official imprimatur upon them. But if she adopts this pension plan, in her corporate capacity, she will be giving the seal of her corporate approval to a system which many feel to be iniquitous and which all acknowledge to be (in its present working) often bitterly hard. There is a great deal in this charge. The pension system will not utterly reverse or remedy the present conditions of things: nor does it make any pretense of doing so.

Now to this charge against the plan there have been two answers given.

A. In the first place, it is said, that it is inherently impossible for any system of pensioning or relief, utterly to cure this unfortunate condition. The Joint Commission which formulated the present plan, we are told, entered upon its preliminary labors with an open and unbiassed mind. It found itself, by the inexorable logic of facts, driven to the conclusion that no method but that of insurance (or deferred salary payments) could possibly solve the vast and complicated problem. And an insurance scheme, so those who are expert agree, would be unworkable, save with graduated pensions based upon graduated premiums. The matter is one probably upon which only technical experts can pass an intelligent opinion. To us it seems reasonable and necessary to defer to such opinion whenever, as in this case, it is unanimous and impartial. In accepting it, we wish to emphasize that pregnant phrase "deferred salary." What the scheme really does is to suggest the increase of the salary of every clergyman by about seven per cent: this increase, however, is not to be paid over to him year by year, or month by month, but is to be laid up, at interest, against the "rainy day" of his disability, his old age, or his death. And because no insurance company will undertake to do this so inexpensively, and none would have the power of moral suasion over the many congregations which must grant the increase of salary, the Church, in her corporate capacity, herself assumes the task. The result may not be ideal, and in our judgment is not ideal: but we cannot see the shadow of a justification for declaring it immoral or un-Christian.

B. In the second place, the answer is given, that the present plan, so far from looking with ruthless indifference upon the poverty of the under-paid clergy, has gone to the extreme limit of safety (under an insurance scheme) in favoring those who have been ill paid at the expense of those who have been well paid. In other words, to the utmost of its power, the Pension plan ameliorates the lot of the poorer clergy. It does

this by fixing a minimum and a maximum pension: the minimum being considerably *higher* than is strictly in ratio with the actual minimum of salaries; and the maximum, *per contra*, being considerably *lower* than is strictly in ratio with the actual maximum of salary. What this means is that every clergyman who draws throughout his working years the average salary will have a retiring income of one-half the amount which he has had theretofore to live upon; and that every clergyman who draws less than the average salary, will have more than one-half of what he has been accustomed to: while, on the other hand, every clergyman whose salary has been above \$4,000, will receive less than half of what he has had during active service. Take two imaginary cases, and put the facts into figures. The Rev. A. B. has had a salary, let us say, of \$1,200, throughout all his working years: his pension will be *one-half* his salary. The Rev. C. D., all his working years, has enjoyed a salary of \$8,000: his pension will be *one-fourth* his salary. Suppose we put the matter in tabular form, thus:

<i>Annual Salary</i>	<i>Pension</i>
Less than \$1,200	More than $\frac{1}{2}$ salary
[\$900	$\frac{2}{3}$ salary]
\$1,200 to \$4,000	$\frac{1}{2}$ salary
\$4,000 and upwards	Less than $\frac{1}{2}$ salary

It should be remembered further, that the higher salaries are, as a rule, reached only in middle life, and that the record of one's leaner and earlier years goes with one to the end to drag down the final calculation.

Now, in our judgment, the facts as above stated are not nearly so black as they have been sometimes painted. Yet we are not by any means satisfied with a mere easy acquiescence in them. We do not, indeed, for a moment think it wise to oppose the Pension Scheme *in toto* because of them: that would surely be to throw out the baby with the bath! Nor are we bold enough to imagine that had we been the Joint Commission, or its experts, we in our omniscience would have been able to devise a perfect plan to overcome what, they tell us, are insuperable difficulties. None the less, we advocate action along two lines.

(i) We urge the passage at our next Convention of a memorial to the Joint Commission and through it to the General Convention, expressing our conviction that the Pension Fund should, in its method of distribution, tend, so far as may be at all practicable, towards an equalization of payments.

(ii) But the real heart of the difficulty lies, in our judgment, not with pensions at all, but with salaries:

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they should be—not equalized perhaps, for that would be impracticable—but certainly standardized. To some extent we in this diocese have already set our hand to this task. We have a minimum salary, fixed by canon, for all diocesan missionaries. We require, by canon, a pledge of the payment of a minimum salary, before a new parish can be duly organized. We have also a Sustentation Fund, the purpose of which is to tax the wealthier parishes in order that the salaries paid by the poorer parishes may be increased. Doubtless further progress may be possible along these lines in time to come. It should not be forgotten, of course, that salaries *must* vary, at least to some degree, just because work and conditions of life vary. The rector of a big city parish, with a salary of \$3,000, would be crippled by poverty; where the missionary in a mining camp would, at the same figure, be almost literally hampered by his comparative wealth. Be that as it may: the crux of the matter lies not in the varying pension, but in the inadequate salary; and no remedy can be sufficient that does not lay the axe to the root of that tree.

2. The Pension plan has, in the second place, been faulted as unfair, because, so it is argued, it will tax the smallest and weakest parish at the same rate as the largest and strongest.

Now not every one knows "Engel's law" by name; but most of us know it only too well by experience. The famous economist, Engel, called attention to the fact that the smaller a man's income, the larger the proportion of it which must be expended upon the necessities of life: rent, clothing, food; and that the larger his income the larger the proportion of it, not required for necessities, which might be spent for luxuries. In other words, it is easier for a man with an income of \$50,000 to give, let us say, a tenth of it in charity, than it is for a man with \$5,000 to give a tenth of *it*. If then, the Pension Fund levies an equal percentage of tax upon every parish, large or small, it will be far, far harder upon the latter than upon the former. It is very commonly assumed that such will be the result, and that such indeed is the requirement, of the present plan. And at one most important point we are inclined to fear that the assumption is only too true. The Pension plan, if we understand the case aright, will require from each *diocese*, be it wealthy or poor, payments at approximately the same flat rate: about seven per cent on the average. We are disposed to fear that this will prove a serious matter. But it is a large and technical

question, upon which we have imperfect information and very little excuse for forming an opinion.

Within each diocese, however, the case is entirely different. The Fund deals directly, in this matter, neither with the individual parson nor with the individual parish; but with the diocese. It does indeed calculate the amount of the premium necessary for insuring each individual clergyman; and the amount so calculated is what must be paid if his policy is to be effective and unimpaired. *But it does not require the parish to pay it*; this is a question for the diocese to determine. And if the diocese is willing that another parish, or some individual, should assume the responsibility, vicariously, the Fund has no word of complaint.

In the light of this, let us face the facts within our own diocese. Our Christmas Fund has investments that yield a trifle more than \$6,000 a year. It is still an open question whether this income will, or can honestly and legally, be made available to apply upon the premiums that this diocese will be asked to pay. Let us assume the worst: that it cannot be so used—and leave it out of our calculations.

The Christmas Fund also administers annually about \$8,000, which represents the purely voluntary collections now taken on Christmas Day in many parishes; and there is nothing in the world to prevent the use of this source of income for pension premiums instead of for charity relief. Again the General Clergy Relief now collects within the diocese approximately \$6,000 a year.

Here already, voluntarily given, is about half the amount necessary to meet the premiums, which, this year, would have been payable by our diocese, had the Fund been doing business. Of course, premiums will grow, as the number of clergy and the gross amount of salaries grow. But it is reasonable to suppose that these gifts would also grow with the growth of the diocese. Thus it seems fair to say that about one-half (or, if you include the investment-income of the Christmas Fund, about two-thirds) of the amount to be raised in this diocese will be available without asking our people to give one cent more than they are now giving.

But take the remaining one-half (or one-third): how is *it* to be secured? THE CHURCH NEWS believes that the diocese ought corporately to assume this burden; and that it should meet it by levying, not a *flat* per cent on the poor and the rich parish alike—but a graduated per cent, similar to that of the sliding scale now used in calculating our missionary apportionments. The editors are not mathematicians, and

cannot therefore prepare an elaborate table to illustrate the probable results of such a levy. But it is quite obvious that two things would be found: (1) that the percentage charged upon the smallest parish would be many times less than that charged upon the largest; and (2) that the actual amount levied upon the small parish would itself prove surprisingly small. \$14,000 (that portion of our hypothetical diocesan premiums for the current year, which would not be covered by the voluntary contributions above mentioned) is only about one-tenth of our diocesan apportionment for General Missions. Roughly speaking, then, the parish that now is asked to give \$10 a year for General Missions, would, if our reasoning is sound, be asked to give \$1.00 to guarantee a pension for its parish; while the parish with an apportionment of \$2,000 would be charged \$200.

There may, of course, be objection to turning the voluntary gifts and collections of the General Clergy Relief and the Christmas Fund into a general diocesan fund for the purchase of pensions. Parishes perhaps will insist that their usual gifts for these purposes should be applied to offset their own specific pension tax. The result in this case would be that the pension scheme would bear hardest upon those congregations which have never been interested in either the Christmas Fund or the General Clergy Relief—and easiest upon those which have been so interested.

In either case two things seem to emerge clearly from our argument: (1) Pensions for all our clergy can be assured by raising in this diocese at most about half as much again as we now give for the relief of aged and infirm clergy and their widows: which ought not to be a difficult matter. And (2) the incidence of the tax can be so graduated that the *percentage* assigned to each congregation can vary from less to more, in accordance with its wealth: precisely as is now done in the case of our missionary apportionments.

3. We have but one point more. The most serious argument, to our mind, which we have heard brought against the whole Pension Scheme, is this: that the scheme rests upon "enlightened self-interest," and that really in each case the clergyman will himself have to plead with his people that they should pay the premium which will assure his retiring allowance. We quite agree with Mr. Halsey's stricture upon this feature, in his eloquent little pamphlet, "Pensions and Parsons," which was distributed at the Convention. The situation would be simply intolerable; it would destroy the moral influence of the clergy; it would

make them, still more, what in some measure (let us face the fact) they now are, an "economically dependent" class. But while the individual clergyman cannot plead for himself, or allow himself to be placed in a position where "enlightened self-interest" may affect or seem to affect his relationship to the people of his cure, there is certainly no reason why the diocese should not deal with this matter, in its corporate capacity—and deal with it in no uncertain terms.

For these two reasons, therefore: because, viz., the diocese by assuming the responsibility for all premiums can temper their incidence to the abilities of the several congregations; and because the diocese can speak urgently where the clergyman who is to benefit must keep silent, we are persuaded that the collection of funds should be a diocesan undertaking supported by whatever power the diocese possesses, whether of moral suasion, or of canonical enforcement.

It is only fair, in conclusion, to add that there is nothing in our argument which we can claim as either new or original. We have simply put together into a connected argument certain points which have already been advanced. In particular, may we draw attention to the fact that the Canon proposed by our Diocesan Committee, specifically provides for just such a diocesan assumption of the responsibility for the premiums as we have above outlined? That this important fact may be clearly established we print elsewhere (see page 385) the proposed Canon in full. And we remind our readers that whereas its first section was adopted—all the rest of the Canon remains for reconsideration next May, and in the intervening months. It ought surely to be possible, during that time, to reach a settled and satisfactory public opinion upon its merits and its practicability. And we trust that the members of the diocese will give the matter the careful attention which it deserves.

We venture to add, in order that other views than ours may be before the diocese, a paragraph or two from a letter written by Bishop Garland, in comment upon our editorial, which was submitted to him in MS. It will be noticed that Bishop Garland's estimate of the amount to be raised is even more rosy than ours. "The argument," he writes, "under 'Collection' is very good, but I think it might be strengthened. There may be a question about merging the Christmas Fund into the Pension Fund, but there can be no question that any grants made from

Acknowledgments

Bishop Garland's Comments

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the Christmas Fund will reduce the grants made from the Church Pension Fund in the Diocese of Pennsylvania. Therefore, I do not think it is necessary to leave it out of our calculations. If all our parishes and missions will take a voluntary offering, I do not think there would be any assessment or apportionment needed. Mr. Sayre stated that the amount needed from Pennsylvania would be about \$23,000. This will be made up from

Christmas Fund.....	\$6,500.00 (about)
Christmas Day Offerings.....	8,000.00 "
General Clergy Relief.....	5,000.00 "

This leaves a balance of \$3,500, which should easily be taken care of by parishes which do not take an Offering and which would do so if the diocese assumed the obligation."



The Apportionments for Diocesan Missions

We wish to do our part to prevent a very natural misunderstanding. Within the past few days the Diocesan Board of Missions has sent out its statement as to the apportionments of the various congregations for Diocesan Missions. *And on their face, these apportionments have been, in many cases, greatly increased over those of last year.* In the writer's parish the jump has been from \$337.50 last year, to \$414.90 for the year just begun. This seemed a heavy addition. But remembering that there are now included in this apportionment a number of items which have hitherto been supported by special collections, the writer proceeded to count up the amount thus given last year by these special collections in addition to the regular apportionment; and he found that his parish is this year asked to give just \$10.09 more than it gave last year. It should be remembered, therefore, that a number of these customary special collections now apply upon the apportionment for the Diocesan Missionary Budget, which has assumed responsibility for the support of these causes. Among such may be mentioned:

Colored work.

Italian work.

Work among Deaf Mutes.

Work among Jews.

The Galilee Mission.

The Seamen's Mission.

One other point should be made clear: when once understood it will be found to simplify our business procedure. All remittances for these special purposes

should hereafter be made, not (e. g.) to the treasurer of the Galilee Mission, or the treasurer of the Work among the Jews, but *direct to the treasurer of the Convocation in which the remitting parish is located.* Funds specially received for one or other of these causes may be so designated when forwarded, and will count upon the parish apportionment for Diocesan Missions.



The Legal Position of Rectors

Our readers may remember reference in these columns, more than once made, to the fact that there is conflict between the state law and our ecclesiastical habits. An act of the Legislature, just passed, greatly eases the situation. The act is so important that we print it entire, with these few words of explanation from the Rev. Horace F. Fuller, chairman of our Diocesan Committee on Charters. The act, Mr. Fuller informs us, "was prepared by the Committee on Charters by the Direction of the Convention of 1914, and was introduced in the State Senate by Senator Patton, and in the House of Representatives by Representative William Walsh, both of West Philadelphia. The passage of the act disposes of ambiguities and other difficulties in the matter of charters for parishes which have long existed. It is expected that hereafter the proposed form of charter will contain the statement that "the rector shall, during his continuance in said office of rector, be, *ex-officio*, president of the vestry.'"

AN ACT

To authorize the insertion in the charter of any corporation for the support of public worship or for any like religious purpose, either originally or by amendment, of a provision that the rector or minister chosen by such corporation to take charge of the religious services by it maintained, shall, during his continuance in said office of rector or minister, be *ex-officio* president of the vestry, board of trustees, board of directors or governing body by whatever name designated of such corporation, and to validate similar provisions in the charters of such corporations heretofore granted.

SECTION 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same,* That it shall be lawful to insert in the charter of any corporation for the support of public worship, or for any like religious purpose, either originally or by amendment duly allowed, a provision that the rector or minister chosen by such corporation to take charge of the religious services by it maintained, shall, during his continuance in said office of rector or minister, be *ex-officio* president of the vestry, board of trustees, board of directors or governing body by whatever name designated of such corporation.

SECTION 2. All provisions of the character hereinbefore specified which now appear in the charter of any corporation for the support of public worship or for any like religious purpose

heretofore granted, whether said provisions were inserted in said charter originally, or by amendment allowed by the Supreme Court or any court of common pleas shall be deemed and taken to be as valid to all intents and purposes as though the granting of such charter, with said provisions therein, had been theretofore expressly authorized by act of Assembly of this Commonwealth.



Two Convention Items

It is not often that the Convention formally expresses its gratitude and appreciation to individuals. This year, however, this was twice done, and in both cases for services so noteworthy that they demand mention with the prominence of our editorial columns.

The following resolution was unanimously passed:

"Resolved, That this Convention of the Diocese of Pennsylvania wishes to place on record its appreciation of the noble work done for General Clergy Relief by one of its presbyters, the Rev. Alfred J. P. McClure; and, especially at this time, urges liberal contributions from all parishes and missions for this purpose."

Mr. Ewing L. Miller has for some twenty years served the diocese as treasurer: a difficult post, but one whose efficient administration is of vital importance. Mr. Miller stated that he would not be a candidate for re-election in 1916. The Convention, on resolution, tendered him a rising vote of thanks for his long and faithful service.



The 131st Convention of the Diocese

The One Hundred and Thirty-first Convention of the Diocese assembled in the Church of St. Luke and the Epiphany, on Tuesday, May 4th, at 10 A. M. Final adjournment was taken on Thursday, about 1.30 P. M. The Convention thus was less protracted than had been the case in the two previous years.

It is a curious fact that each annual convention has its own marked and peculiar character. Why this should be so, it is difficult to say. The personnel of the clerical members varies very little from one Convention to the next; and while the lay deputations change much more considerably, the change, one would suppose, would hardly suffice to alter the tone and temper of the whole body. Undoubtedly, the business to be handled does much, of itself, to mold the character and set the pace. When, for example, two years ago, it was known in advance that the question of the "Change of Name" would come up, in some form or other, for discussion, and be pressed to a vote, men's minds were reconciled beforehand to the presence of disagreement upon matters where disagreement is sharpest and most explosive. Very often too, the opening hours of such a gathering do much to determine its spirit, and to mark the paths which it will follow.

Whatever the explanation, no two annual conventions could have been much more unlike than the one hundred thirtieth, and the one hundred thirty-first, in this diocese. And on every hand one hears the comment: "How much more interesting and satisfactory was this last Convention." Three characteristics were especially marked: *first*, the Convention was intent upon the accomplishment of its business,—so little time being wasted over small matters, or technicalities, that one can hardly imagine so large a body acting more expeditiously or effectively; *second*, from beginning to end there was no trace of that partisanship, that *odium theologicum*, which has sometimes marred our work: even when men felt deeply and spoke warmly on the matters under discussion, they were not party-questions; and *finally*, the attendance, at least during the main part of the time was unusually good.

In the following account we shall attempt only to tell the story of the Convention's doings for the general reader. Elsewhere in this issue we deal with certain matters more in detail,—by excerpts from the Bishop's addresses, and from the reports of some of the committees, and, in the case of the Pension Fund, by an editorial. And of course, the "Journal" on its appearance will contain all the more technical details which we omit. But we hope that the whole diocese will take genuine interest in the main features of the story.

A. INNOVATIONS

This year's Convention was marked by certain innovations. The Bishop's reception was held on the evening *preceding* the opening of the Convention; and was, as usual, very largely attended, spite of the rain. This left Tuesday evening free, and a missionary mass meeting was held in the Church of the Holy Trinity: the attendance was not large, chiefly perhaps because the night was very stormy; but the addresses were of great interest; and we report them briefly in a later column. A special committee on Rules of Order for this Convention had prepared an order of business, which was adopted, and which greatly facilitated our work: among other things this order of business placed the Bishop's addresses at noon of the first day.

B. THE OPENING SERVICE

The Convention opened with the celebration of the Holy Communion, the Bishop Suffragan officiating. Bishop Rhinelanders preached the sermon, which we print as the "foreword" to this issue.

C. ORGANIZATION

At the close of the service the Convention was called to order by the Bishop, and organized by the election of the Rev. C. L. Fulforth and the Rev. C. S. Lyons, as secretary and assistant secretary respectively. Nominations, appointments of necessary committees, the presentation of proposed amendments to the Constitution and Canons for reference to the "Committee on Constitution and Canons" (for all such proposals must be considered and reported upon by this Committee before the Convention can deal with them): these and such like routine matters were promptly handled.

D. THE BISHOP'S ADDRESSES

At noon we were ready to hear the addresses of the Bishop and the Bishop Suffragan, which are printed elsewhere in this

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issue—with some omissions. And at one o'clock the Convention adjourned for luncheon, which was served in the Parish House.

We shall not attempt to relate the rest of the doings of the Convention in any chronological order, but shall group them under their principal topics.

E. PERMANENT STANDING ORDERS

One of the most important matters was the discussion and adoption of New Permanent Standing Orders. The purpose of these is to simplify and expedite the business of the Convention. For some years it has been felt that the sessions were unduly protected; and that much could be done to remedy this without in any way interfering with the proper rights and freedom of the delegates. During the past year the subject was under discussion both by the laity in the "Church Club" and by the clergy in the "Clerical Brotherhood;" and a committee appointed a year ago, brought the matter formally before the Convention. The report of this committee dealt with many details, some of which were of a very technical nature. Its main recommendations were adopted with little opposition, and may be summed up thus:

1. Nominations and Elections

Much delay and confusion has hitherto been caused by the elections, many of which, by canon, have been for a year's tenure of office. Remedy has been sought by the following radical changes:

(a) The term of office is changed in many cases from one year to three.

(b) The appointive power is delegated, in some cases: e. g., the assistant secretary is to be *appointed* by the Secretary, not elected by the Convention; the Registrar is to be *appointed* by the Bishop; the Board of Missions is to *appoint* the Stewards of the Sustentation Fund, and the Standing Committee the Custodians of the Church House.

(c) Nominations are hereafter to be made by a preliminary ballot. The Secretary is to mail, each year, prior to a fixed date, a preliminary ballot to the proper officer of each Parish "indicating the number of offices to be filled . . . with the names of those whose terms will expire." The deputies are asked to return to the secretary a blank containing the names of those whom they wish to see nominated for the several offices. From these returns the secretary is to have printed the official ballot, which is to contain the names of those candidates who have received from the preliminary ballot at least a five per cent vote of the total membership of the Convention. This list again is to be mailed to the deputies prior to the assembling of the Convention. This process of nomination does not preclude the right of nomination from the floor of the Convention itself; it only assures a certain weeding out of names, and a more careful consideration of the nominations. Where more than the required number of persons are nominated for any office or offices, the Secretary is to have ballots printed (a separate ballot for each office), and these are to be used in the voting.

(d) The election is to take place, not upon the floor of the Convention, but in an adjoining room, and the polls are to be open from 1 P. M. to 2.30 P. M.

2. Standing Committees

Provision is made that the more important committees, usually appointed at the beginning of each Convention, shall

hereafter be appointed at its close, to "serve until the close of the Convention following that in which they are appointed." To these committees much business will be referred for preliminary consideration in advance of the Convention,—with great gain.

3. Committee on the Dispatch of Business

A new committee is provided for, on the "Dispatch of Business." To it are to be referred all resolutions, etc., which do not properly fall within the purview of the standing committees just mentioned. This committee will have no power to say whether or no this or that resolution shall come before the Convention; but only to fix the time or order of its consideration. But obviously the proper grouping of business will materially expedite its transaction. This committee thus becomes a kind of steering committee.

4. The Hours of Session

The hours of session are fixed: for the first day from 9.30 A. M. to 1.30 P. M.; from 2.45 to 5.30 P. M.; with an evening session at 7.45 P. M. The Convention will assemble on the second day at 9.30 A. M.

5. The Evening Session

The evening session is intended for missionary business—reports, addresses and discussion; but any action then taken "shall be subject to consideration and confirmation" on the following day.

6. Reports

All reports are to be in the Secretary's hands two weeks prior to the Convention. They are then to be printed, and mailed to every deputy in advance. No printed reports will be read to the Convention unless by its order.

These, in the main, are the important changes adopted. They are radical in many ways: it will be interesting to see how they work out. One thing we must add. The Convention has never had a more efficient piece of work done for it than the presentation of the very complicated report of this Committee on Permanent Standing Orders, by its chairman, Mr. Edmonds. One almost wishes that Mr. Edmonds' clearness and promptitude could be permanently employed; and the present writer would gladly vote for the creation of a new office, "the floor-manager of committees,"—were Mr. Edmonds willing to fill it!

F. THE PENSION FUND

No session of the Convention called out so large an attendance or so marked an interest as that when the proposed scheme for clerical pensions was the order of the day—Wednesday afternoon. We have discussed certain aspects of this question in our editorial columns; and we need here only record very briefly the action of the Convention.

Dr. Washburn, as chairman of the committee appointed a year ago, offered a report recommending the adoption of the scheme—and submitting a Canon providing for its application. After some discussion it was decided to deal first with the fundamental question of whether the Convention would accept the project in general—leaving aside for the moment such subsidiary, though most important, details as the relation of the Christmas Fund to the Pension Fund, and the method of collect-

ing the premiums. The Convention was then sitting as a committee of the whole; and on motion it extended the privileges of the floor to Mr. Monell Sayre, the Secretary of the Pension Fund. For upwards of an hour Mr. Sayre was subjected to an unceasing fire of questions. These were followed by a number of speeches, and it was not till nearly six o'clock that a vote was reached. The first section of the proposed Canon was then under discussion; and on a vote by orders it was finally adopted.

This settled the main question; the diocese had formally signified its adherence to the pension plan. The plan, of course, cannot go into effect until a majority of the dioceses of the Church have approved it—probably not indeed until after the General Convention meets in the autumn of 1916. This being so, it seemed unnecessary to continue the discussion; and the further sections of the Canon proposed (which dealt with the detailed working of the scheme in our own diocese) were referred back to the committee with instruction to report upon them again in 1916.

Few debates in this diocese have ever called out stronger expressions of feeling and conviction, and during the three hours or more, there was never a moment when the interest flagged.

G. MISSIONS AT THE CONVENTION

The new Standing Orders and the Pension Scheme were undoubtedly the two matters of most dramatic and immediate interest. But the reports on missionary work, though of less novelty, and the action taken in missionary matters, were equally notable.

1. The Central Missionary Committee reported great progress in its work upon the apportionment—the total remittances to the Board of Missions being far greater than in any previous year at the same date. (For the figures in detail, reference may be made to the Bishop's Address, p. 381, and to the report of the Committee printed in full on p. 385f).

2. The Diocesan Board of Missions, in accordance with the instructions of the last Convention, presented a detailed budget for the missionary work of the diocese, and suggested that this be apportioned by the same method now in use for the calculation of the parochial apportionments for General Missions. The latter suggestion involved an amendment to Canon VIII, which provided that "Current Expenses" should be used as the basis of calculation. There was little discussion on this point, but a good deal as to the proposed budget. In the end the change of method and the budget were both adopted. It is not anticipated that the adoption of this budget will involve any noticeable increase in the assessments levied upon the parishes: it will, however, make systematic and definite what has hitherto been rather haphazard in our work.

3. The Committee on the Method of Parochial Apportionments which has, for the last two years been responsible for the calculation of the apportionments for General Missions, was, at its own suggestion, discharged; and a new committee, with the Rev. W. A. Matos as its chairman, was appointed. Mr. Matos had, as a matter of fact, done the more difficult part of the mathematical work of that committee; it is quite fitting therefore that he should be given the leadership of the work. It is hoped that Mr. Matos' skill will be able still further to perfect the method now in use.

H. MISCELLANEOUS BUSINESS

Of miscellaneous business there was but little. Four matters, however, deserve brief mention.

1. The Committee on Charters, contrary to the hopes expressed a year ago, was not able to report finally in regard to the unfortunate conflict that exists between our ecclesiastical habits and the law of the state; and that important question remains unsolved—and perhaps for the present insoluble to our full satisfaction.*

2. The Special Committee on the Form of Parochial Report suggested certain simplifications which it was felt would make the present form endurable without radical revision—and their recommendations were adopted. It was pointed out by them that a Joint Commission of the General Convention is making a careful study of the whole subject, in the hope of devising a form of report which may be recommended by General Convention for use throughout the Church. In connection with the report of this committee it was voted that hereafter all parochial reports should be attested by the rector or minister-in-charge, and the accounting warden.

3. The Committee on Clerical Salaries in the Diocese presented no report, but asked to be continued that it might go on with its work in conjunction with the Committee on the Pension Fund.

4. No action was taken, and no discussion had, of Proportionate Representation. It was perhaps felt by all that matters enough of major and immediate importance were on the carpet, and that no adequate treatment of this subject could be expected. But the Committee was continued for another year.

Such, in the main, is the record of the Convention of 1915. Doubtless it might have done more and better work. Yet we believe that it was a very fruitful session; memorable both for what it actually did and for what it left undone and unsaid; but memorable most of all for its spirit of wholesome cooperation and its readiness to translate its discussions, with all reasonable promptitude, into deeds. We can hope nothing better than that its successors may equal it in wisdom and constructive temper.



Officers of the Convention and Diocese

Bishop of the Diocese and President Ex-Officio:

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Secretary to the Bishop:

THE REV. A. J. ARNOLD
Church House, Twelfth and Walnut Streets

Secretary of the Convention:

THE REV. C. L. FULFORTH
2640 East Huntingdon Street

* Since these words were printed an act has been passed by the State Legislature which materially improves the situation. We are able, by the courtesy of the Rev. H. F. Fuller, to print the text of this act in full. (See p. 373)

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Mr. H

Hon. C

Mr. F

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THE REV. C. S. LYONS
6769 Ridge Avenue

Treasurer of the Diocese:

MR. EWING L. MILLER
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The Standing Committee:

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MR. R. FRANCIS WOOD, *Secretary*, 768 Drexel Building
The Rev. C. M. Armstrong Mr. Charles Biddle
The Rev. J. A. Harris, S.T.D. Mr. E. H. Bonsall
The Rev. E. M. Jefferys, S.T.D. Mr. W. W. Frazier,
The Rev. F. M. Taitt Mr. S. F. Houston

Deputies to the General Convention:

The Rev. W. M. Groton, S.T.D. Mr. Francis A. Lweis
The Rev. J. B. Halsey Mr. Roland S. Morris
The Rev. J. B. Harding Mr. Arthur E. Newbold
The Rev. F. W. Tomkins, S.T.D. Mr. George Wharton Pepper

Alternate Deputies to the General Convention:

The Rev. D. M. Steele Mr. William Drayton
The Rev. L. C. Washburn, S.T.D.

Deputies to the Synod of the Province of Washington:

The Rev. G. G. Bartlett Mr. Henry H. Bonnell
The Rev. L. N. Caley Mr. George R. Bower
The Rev. H. F. Fuller Mr. W. W. Frazier, Jr.
The Rev. J. DeW. Perry, D.D. Dr. J. Nicholas Mitchell

Treasurer of the Christmas Fund:

Mr. George Harrison Fisher
308 Walnut Street

Registrar:

The Rev. A. H. Hord

Chancellor:

(Term expires, 1918)
Henry Budd, Esq.

Church Advocate:

(Term expires, 1916)
Louis B. Runk, Esq.

Triers:

(Term expires in 1916)

The Rev. H. R. Gummey, D.D. The Rev. R. Johnston, D.D.
The Rev. S. M. Holden The Rev. A. J. P. McClure
The Rev. G. W. Hodge, S.T.D. The Rev. H. M. Medary
The Rev. H. A. F. Hoyt, D.D. The Rev. Edward Ritchie
The Rev. C. S. Hutchinson, D.D. The Rev. A. R. Van Meter

Board of Control of Diocesan Library:

(Term expires in 1916)

The Bishop of the Diocese

The Rev. H. L. Duhring, D.D. Mr. Joseph H. Coates
The Rev. Crosswell McBee Mr. W. H. Hirst
The Rev. A. J. P. McClure Mr. Edward F. Pugh

Custodians of the Church House:

(Term expires in 1916)

The Bishop, *ex-officio* Mr. G. Clymer Brooke
The Rev. T. J. Garland, D.D. Mr. Francis A. Lewis
The Rev. G. W. Hodge, S.T.D. Mr. A. Howard Ritter
The Treasurer of the Diocese, *ex-officio*

Trustees of the Christmas Fund:

Mr. W. W. Frazier Mr. C. B. Newbold
Mr. A. R. Montgomery Mr. William White, Jr.

Stewards of the Sustentation Fund:

The Rev. J. A. Goodfellow Mr. William H. Hirst
The Rev. F. W. Tomkins, S.T.D. Mr. Arthur E. Newbold

A—Committees Appointed before the Adjournment of the Convention to Serve till the Close of the Next Convention

1. *On Charters:*
The Rev. H. F. Fuller (Convener),
The Rev. E. J. Humes,
The Rev. H. M. Medary,
Mr. J. W. Bayard,
Mr. William Drayton,
Mr. G. B. Hawkes.
2. *On Claims of Clergy to Seats:*
The Rev. A. E. Clay,
The Rev. N. B. Groton,
The Rev. H. A. Walton (Convener).
3. *On Claims of Laity to Seats:*
Mr. E. B. McCarthy,
Mr. J. L. Patton,
Col. Sheldon Potter (Convener).
4. *On Canons:*
The Rev. J. A. Harris, S.T.D.,
The Rev. G. W. Hodge, S.T.D.,
The Rev. L. M. Robinson, S.T.D.,
(Convener),
Mr. Henry Budd,
Hon. C. F. Gummey,
Mr. F. A. Lewis.

5. On Expenses:

The Rev. D. M. Steele (Convener),
Mr. William Drayton,
Mr. E. L. Miller.

6. On Dispatch of Business:

The Rev. L. N. Caley,
The Rev. G. E. Pember,
Mr. F. S. Edmonds (Convener),
Mr. George Hall.

B—Special Committees Appointed under Resolutions of the Convention of 1915

1. *On Revision of the Constitution and Canons of the Diocese:*
The Bishop Suffragan (Convener),
The Rev. F. C. Hartshorne,
The Rev. L. M. Robinson, S.T.D.,
Mr. Henry Budd,
Mr. William Drayton,
Mr. F. A. Lewis,
Mr. G. W. Pepper.
2. *On the Calculation of the Apportionments:*
The Rev. G. G. Bartlett,
The Rev. W. A. Matos (Convener),
Mr. G. R. Bower.

C—Committees and Commissions Continued by Resolution of the Convention of 1915

1. *On Obtaining Decision of Court of Appeals:*
Mr. William Drayton,
Mr. Harold Goodwin,
Mr. G. W. Pepper,
Mr. W. R. Smith,
Hon. Harman Yerkes.
2. *On Increase of Episcopal Fund:*
Mr. C. D. Barney,
Mr. John Cadwalader,
Mr. G. H. Lea,
Mr. J. C. Stevens,
Mr. S. L. Wright.
3. *On Proportionate Lay Representation:*
The Rev. G. G. Bartlett,
The Rev. D. M. Steele,
The Rev. Samuel Upjohn, D.D.,
Mr. J. W. Bayard,
Mr. L. S. Landreth,
Mr. W. H. Reeves.
4. *On the Church Extension Fund:*
The Bishop Suffragan,
The Rev. J. K. Moorhouse,

The Rev. J. L. Prevost, M.D.,
The Rev. F. W. Tomkins, D.D.,
Mr. J. J. Collier,
Mr. B. W. Frazier,
Mr. L. B. Runk.

5. *On the Church Pension Fund:*

The Rev. A. R. Van Meter,
The Rev. L. C. Washburn, D.D.,
Mr. E. W. Clark,
Mr. J. H. Fahnestock,
Mr. W. T. Wright.

6. *On Clerical Salaries:*

Mr. Charles Biddle,
Mr. F. A. Lewis,
Mr. G. W. Pepper,
Mr. C. L. S. Tingley,
Mr. J. M. Wirgman.

7. *On the Bishop's Charge* (1914):

The Rev. G. G. Bartlett,
The Rev. J. B. Halsey,
The Rev. H. M. Medary,
The Rev. G. L. Richardson,
Mr. J. S. Newbold,
Mr. G. W. Pepper,
Mr. J. H. Rankin.

8. *On Resolutions from the General Convention:*

The Rev. H. F. Fuller,
The Rev. L. M. Robinson, S.T.D.,
The Rev. H. B. Wright,
Mr. Harold Goodwin,
Mr. E. F. Pugh.

D—Committees and Commissions under Annual Appointment

1. *On Church Work Among the Blind:*

The Rev. C. S. Hutchinson, D.D.,
The Rev. Robert Johnston, D.D.,
The Rev. L. M. Robinson, S.T.D.,
(Convener),
The Rev. B. S. Sanderson,
The Rev. W. R. Turner,
Mr. John Cadwalader,
Dr. Burton Chance,
Mr. W. E. Scull,
Mr. John Thomson.

2. On Church Work Among the Deaf:

The Bishop Suffragan (Convener),
The Rev. T. S. Cline,
The Rev. J. A. Harris, S.T.D.,
The Rev. S. P. Keeling,
The Rev. N. V. P. Levis,
The Rev. D. G. MacKinnon, D.D.,
The Rev. J. O. McIlhenny,
The Rev. F. W. Tomkins, S.T.D.
The Rev. L. C. Washburn, D.D.,
Mr. T. B. Belfield,
Mr. E. H. Bonsall,
Mr. R. D. Brown,
Dr. A. L. E. Crouter.

Mr. C. W. Haines,
Mr. A. E. Newbold.

3. *On Church Work Among the Jews:*

The Bishop Suffragan (Convener),
The Rev. L. N. Caley,
The Rev. H. F. Fuller,
The Rev. J. B. Halsey,
The Rev. J. E. Hill,
The Rev. E. M. Jefferys, S.T.D.,
The Rev. F. B. Keable,
Mr. F. H. Bendig,
Mr. E. S. Buckley, Jr.,
Mr. C. C. Brinton,
Mr. J. J. Collier,
Mr. W. H. Morris.

4. *On Church Work Among Immigrants:*

The Rev. W. J. Cox,
The Rev. W. C. Emhardt (Con-
vener),
The Rev. E. M. Frank, Ph.D.,
The Rev. H. F. Fuller,
The Rev. G. W. Hodge, D.D.,
The Rev. C. S. Hutchinson, D.D.,
The Rev. W. A. Matos,
The Rev. Harry Ransome,
The Rev. Samuel Upjohn, D.D.,
The G. J. Walenta,
The Rev. J. W. Walker,
The Rev. H. A. Walton,
The Rev. L. C. Washburn, D.D.,
Mr. John Brock,
Mr. V. A. Ellis,
Mr. S. F. Houston,
Mr. F. H. Longshore,
Mr. R. S. Morris,
Col. Sheldon Potter,
Mr. W. H. Reeves,
Mr. Axel Teisen.

5. *On Social Service:*

The Rev. A. J. Arkin,
The Rev. J. H. Earp,
The Rev. G. C. Foley, D.D.,
The Rev. W. M. Groton, S.T.D.,
The Rev. G. W. Hodge, D.D.,
The Rev. E. S. Lane,
The Rev. J. L. Prevost, M.D.,
The Rev. G. L. Richardson,
The Rev. L. C. Washburn, D.D.,
The Rev. Elliot White,
Mr. H. H. Bonnell,
Dr. Burton Chance,
Mr. F. S. Edmonds,
Mr. Alfred Granger,
Mr. Montgomery Harris,
Mr. S. F. Houston,
Mr. T. H. Walnut,
Mr. C. R. Woodruff (Convener),
Deaconess Colesberry.

6. *On Church Building:*

The Rev. J. B. Harding,
The Rev. G. W. Hodge, D.D.,
The Rev. H. B. Wright,
Dr. Burton Chance (Convener),
Mr. W. H. Cope,
Prof. W. P. Laird,
Mr. M. B. Medary,
Mr. F. H. Moss,
Mr. J. H. Rankin.

7. On Parochial History:

The Rev. T. W. Davidson,
The Rev. F. C. Harthshorne,
The Rev. A. D. Heffern, D.D.,
The Rev. A. H. Hord (Convener),
Mr. John Cadwalader,
Mr. C. K. Klink,
Col. W. B. Wilson.

8. *Members of the Diocesan Board of Missions appointed annually by the Bishop:*

The Rev. W. C. Emhardt,
The Rev. W. N. Parker,
The Rev. J. L. Prevost, M.D.,
Mr. G. R. Bower,
Mr. J. J. Collier,
Mr. S. F. Houston,
Mr. J. O. Platt,
Mr. P. S. Williams,
Mr. S. L. Wright.

E—Other Committees in the Diocese

1. *On Church Work Among Colored People:*

The Bishop, *ex-officio*,
The Rev. H. L. Phillips, D.D.,
Archdeacon, *ex-officio*,
The Rev. C. E. Grammer, D.D.,
The Rev. F. W. Tomkins, D.D.,
The Rev. G. H. Toop,
The Rev. Samuel Upjohn, D.D.,
The Rev. Elliot White,
Mr. R. A. Morgan,
Mr. W. B. Neilson,
Mr. L. C. Rondinella,
Mr. H. R. Sheppard.

2. *On Church Work Among Italians:*

The Bishop Suffragan, *ex-officio*,
The Rev. T. E. Della Cioppa,
General Missionary, *ex-officio*,
The Rev. A. J. Arkin,
The Rev. W. H. Cavanagh,
The Rev. W. J. Cox,
The Rev. Joseph Manuel,
The Rev. H. Ransome,
The Rev. H. B. Wright,
Mr. J. E. Baird,
Mr. H. H. Bonnell,
Mr. E. H. Bonsall,
Dr. H. M. Fisher,
Mr. H. W. Marston.

3. *On Church Work Among Seamen:*

The Bishop, *ex-officio*,
The Rev. G. S. Gassner, Chaplain,
Mr. T. B. Belfield,
Mr. W. W. Frazier,
Mr. W. W. Frazier, Jr.,
Mr. F. A. Lewis.

Examining Chaplains:

The Rev. G. G. Bartlett,
The Rev. C. W. Bispham,
The Rev. J. B. Halsey,
The Rev. A. D. Heffern, D.D.,
The Rev. S. P. Keeling,
The Rev. C. A. Maison, D.D.,
The Rev. H. M. Medary,
The Rev. J. C. Mitchell,
The Rev. J. A. Montgomery S.T.D.,
The Rev. Harry Ransome,
The Rev. L. M. Robinson, S.T.D.,
Secretary,
The Rev. G. J. Walenta,
The Rev. R. K. Yerkes, D.D.

EXTRACTS FROM THE CONVENTION ADDRESS OF THE BISHOP**Summary of Statistics and Official Acts**

Brethren of the Clergy and Laity, I herewith submit, together with my Diary, a summary of statistics and official acts within the diocese for the last Convention year, as follows:

Clergy canonically resident in the Diocese:

Bishops.....	2
Priests.....	292
Deacons.....	10

304

Deacons ordered priests for this diocese..... 10

Deacons ordered priests for other bishops..... 1

Candidates made deacons for this diocese..... 16

Candidates made deacons for other bishops..... 1

Candidates for Holy Orders admitted 11

Postulants for Holy Orders admitted 18

Clergy received from other dioceses 14

Clergy transferred to other dioceses.. 19

Clergy licensed to officiate in this diocese..... 4

Deaconesses set apart..... 1

Deaconesses received from other dioceses..... 1

Deaconesses transferred to other dioceses..... 1

Lay readers licensed..... 155

Clergy instituted to parishes..... 2

Churches consecrated..... 3

Churches dedicated.....	2
Chapels dedicated.....	3
Corner-stones laid.....	3
Parish houses dedicated.....	2
Hospital cottage dedicated.....	1
Other dedications.....	21

Confirmation	Services	Persons Confirmed
By the Bishop of the Diocese.....	107	1,988
(To which are to be added, received from the Roman Catholic Church).....		67
By the Bishop Suffragan of the Diocese.....	103	1,737
(To which are to be added, received from the Roman Catholic Church).....		118
	210	3,910

Introduction

In this address it seems advisable to give place only to those items and records of events which might otherwise fail to receive your due attention, and to those more important matters which are to be considered and acted on by this Convention. Much will be printed in the *Convention Journal* (particularly Memorial Notices of those who have died, and news of various diocesan and parochial improvements) which need not be read here, and much has already been recorded in the columns of *THE CHURCH NEWS* (which in this, as in other ways, is proving itself an invaluable aid to our diocesan life), which need not be repeated.

Parish Life and Progress

The notable increase in the number of confirmations for this year may, I think, be safely taken as an index of a rising tide of spiritual earnestness and religious interest. While it is difficult to measure exactly the effect in or on our congregations of the recent Evangelistic Campaign in Philadelphia, it is certain that the subject of religion has come to be a matter of real and personal concern to very many who had heretofore been largely indifferent and aloof. Some special confirmation classes have been presented which were evidently fruits of an extraordinary movement of the Spirit in the hearts of men and women. The harvest truly is ripe, and there never was a time, either in town or country, when the prayers and labors of our priests and people were more sure of a harvest.

Notable Events and Improvements

From a long list of items in the progress of our parishes and missions, I take the following (once more reminding you that the printed *Journal* will contain the details here omitted):

(a) The consecration of St. Barnabas', Haddington, memorial to Bishop Whitaker, took place on St. Barnabas' Day, 1914. The church has fulfilled our hopes and expectations. The tragic death of the Rev. Mr. Smythe, so shortly after the consecration of the church, demonstrated the strength and solidity of the work that has been done. In spite of the shock of grief and loss, the congregation held together firmly, and, under Mr. Manuel, who took charge last Advent, the work is progressing favorably at every point.

(b) The new Church of the Redemption (formerly St. Anna's Mission) was dedicated last spring. This parish, under the Rev. Mr. Clay, is developing in its new home in an extraordinary way, and is becoming one of our strongest and most active centers in West Philadelphia. It has significant lessons to teach us as to the need and proper method of effecting Church Extension.

(c) The new Chapel of St. Simon the Cyrenian, in the Parish of the Holy Apostles, was dedicated last October. A class of 105 was presented for confirmation in Lent. The work is in a very flourishing condition, and its future very bright.

(d) The consecration of St. Mark's Church, Frankford, took place on St. Mark's Day of this year. This memorable service was the consummation of one of the most remarkable and successful works ever undertaken in this diocese. A building of surpassing beauty, spacious, stately, rich in detail, beautifully proportioned, worthily expressing the best ideals of English and American Christianity; a congregation, including 1,700 communicants, united, loyal and devoted, these are the results of the ministry of Mr. Harding in that community for more than twenty years. The diocese owes a great debt to him, his vestry and his people. I am glad in this public way to convey to him our heartfelt appreciation, and our loving greeting.

(e) The new St. Martha's House is rapidly nearing its completion, and a new Memorial Church is building for St. Alban's, Olney.

(f) Memorial chapels have been dedi-

cated in the churches of St. Timothy's, Roxborough; St. Clement's, Philadelphia, and Holy Trinity, West Chester.

(g) In connection with St. Michael's Chapel, in St. Mark's Parish, Philadelphia, a Neighborhood House has recently been opened and dedicated.

A noteworthy anniversary was celebrated last June in the Parish of St. Martin's-in-the-Fields, when the Rev. Jacob LeRoy completed twenty-five years as rector.

The Bishop Suffragan will report on similar matters in our country districts. The rest must be kept for the printed pages of the *Journal*.

Diocesan Institutions and Affairs

In the diocese, as a whole, the pressure and claims of the European War have stimulated rather than retarded our spiritual life and benevolent activity. While no special efforts have been made to raise money for diocesan needs, in view of the extraordinary demands for outside help, the spirit of the diocese is, I think, being prepared for a larger and more united service. Our diocesan consciousness is growing. There is more than ever evident a sense of diocesan responsibility, and a readiness to face and meet diocesan missionary opportunity. The response to the plea of our well-considered Church Extension Fund (of which you will hear in detail from the Bishop Suffragan); the comprehensive plans of the City Mission, conceived in the desire to serve the missionary interests of the diocese in the broadest and most effective way; the zeal and successful activity of our Social Service Commission, which this year has, perhaps, made its best record of actual achievement; the ready response I have had from groups of men and women when setting before them the needs and possibilities of united diocesan life and service; these and many other things indicate a very hopeful future immediately before us. May God complete what He has begun in this direction.

The Episcopal Hospital

The Episcopal Hospital needs our special thought and care. As you know, the trustees have been forced to reduce its work so as to preserve its solvency. Since early in this year, about thirty per cent of its beds have been kept empty, and other reductions in expenses have been made. The plan has worked successfully. The heavy deficits of previous years will not occur again. But

it is a real tragedy and a bitter reproach that this drastic action has been necessary. Surely the people of this Church and city will not permit it to continue. The false impression has gone abroad that the hospital has great endowments, sufficient for all needs. The fact is that no hospital in this city is more dependent on voluntary and regular contributions. More adequate opportunity should be given to our people to contribute. Thanksgiving Day has for many years been designated for this object, but in this way only a comparatively small number of our people are definitely reached. Better results might come if a special Sunday, at the best time of the year, were set apart for our hospital in all our churches, and I hope this will be considered.

The Episcopal Academy

The Episcopal Academy, so closely united with the life and history of our diocese from the very first, will enter next autumn upon what is confidently hoped will prove to be the strongest and most fruitful era in its history. Last year its present head master, Dr. Klapp, resigned his position, after twenty-three years of laborious and scholarly work, continuing as a teacher on the staff, and holding the reins of office until his successor should be chosen. This winter proposals were made by the DeLancey School looking to a consolidation of the two schools, that their work as a whole might become stronger and more effective by the right kind of concentration. Negotiations were at once begun and, after much patient counsel and wise deliberation, a plan was adopted which won the unanimous approval of both Boards of Trustees. The Rev. Philip J. Steinmetz, rector of Summit, New Jersey, and formerly of this diocese, has accepted the position of head master. He comes to us, in spite of the emphatic protests of his bishop, his parish, and the entire community which he has been serving. He is willing to sever sacred and binding ties and to tear himself away from his present absorbing work and interests because he feels this new call to be compelling on his conscience. I am sure he is right. Nothing in these days will serve our Church and our community in more permanent and essential ways than the successful working of a great school for boys, in which the education of the mind shall be directed, developed and sustained

in the fear of God and the faith of the Church. Mr. Steinmetz impresses all who know him as singularly fitted for this work. We bid him a very hearty welcome, and promise him that our prayers and sympathy shall be with him.

Two New Churches Needed Now

St. George's, Richmond, and Epiphany, Sherwood, are still calling and crying to be built. The work is waiting; the congregation gathered; the children crowding in; and the priests in charge are trying bravely and patiently to hold down the opportunity till the Church comes and occupies. All Saints', Darby, and Trinity, Logan, are close behind—so close, indeed, that it seems as wrong as it is difficult to suppress their clamors even for a year. But at this moment the first two which I mentioned stop the way. They must come next. It will take about \$100,000 to build them both. So far the children of the diocese have been foremost in building them, furnishing bricks at ten cents each with ready zeal and glad enthusiasm. The Bishop's Bricks Fund has gathered about \$1,000, which means 10,000 bricks. Will not our adult communicants follow this example? Ten thousand of them giving \$10 each would do it and "if it were done, then 'twere well it were done quickly."

Work Among Colored People

I want to call to your attention the work which is being done in the diocese for the colored people, and to ask your heartiest support and sympathy. This work receives less notice and stirs less interest than it used to do. Without stopping to ask the reasons for this, I would remind you that the need of it is more than ever pressing, and the opportunity for it more than ever promising. There are two independent and self-supporting parishes of colored people in the diocese (St. Thomas' and the Crucifixion), and four parochial chapels. In addition to these, there are two well-established mission chapels under diocesan control, and five other stations under the supervision of Dr. Phillips, who is the general missionary, and archdeacon, over this work. The clergy working with him are men of exceptional ability and character, the growth is marked and permanent; opportunities are ready on every hand, but we are much hampered by lack of means. You will hear of this work again, both on the floor of this house and at the missionary meeting. May I ask your

ready co-operation, and especially your favorable vote for the increased appropriation which is to be asked for in the budget, and which is so sorely needed?

The Missionary Situation

You will be glad to have laid before you some encouraging facts and figures. The apportionment of this diocese of \$144,000 seems secure, even at this early date. Our hope that all of it might be in hand before June 1st, so that whatever came afterwards would go to swell our gifts to the Emergency Fund, may not be realized, but it seems safe to count this year upon a considerable excess over and above the sum apportioned. The actual response made to the Emergency Appeal cannot yet be accurately estimated, but it has been distinctly gratifying. At the mass meeting, held on April 16th, money and pledges were handed in amounting to about \$1,450. Some fifty parishes gave formal notice to the committee having it in charge, of their willingness and intention to co-operate. Much will result from this concerted effort. Up to last Saturday, May 1st, the treasurer of the Board of Missions in New York reported as received from this diocese, the sum of \$111,257.04 for this year's account (not including the Lenten offerings of our Sunday-schools, which will not be less than \$30,000). . . . All this is good, and shows a growing willingness on our part to respond to extraordinary appeals. But even more important and encouraging is the steady growth of permanent missionary interest and devotion among our people. The process of individual conversion to and enlistment in the missionary campaign is spreading, and herein lies our chief hope as we draw nearer to the goal short of which we cannot possibly be satisfied, namely, that every member of Christ's Body shall be a praying, and a giving and a working member for the cause, and for the love of Christ, the Head. The Central Missionary Committee have had a prosperous year. Some 120 parishes and missions report parochial missionary committees although not all of these can be safely certified as actively at work. But gradually they are swinging into line. Several more parishes have carried through an Every Member Canvass, and have adopted the Duplex Envelope. As in all good causes, information and experience

are steadily having their effect in breaking down prejudice and opposition.

Perhaps the most notable single achievement of our missionary year, has been the remarkable story of missionary study classes. The increase this year is due chiefly to Mrs. H. A. Pilsbry (appointed to succeed Mrs. J. Nicholas Mitchell, who found herself compelled to resign last autumn on account of impaired health, after a long term of faithful service in laying the foundations on which Mrs. Pilsbry has built), and to Dr. W. H. Jefferys. Of women's classes there have been, among the Juniors, about 50, and among the Seniors 53, with a total enrolment of more than 1,300. Of men's classes there have been 8, with a total membership of more than 100, representing at least 25 of our parishes.

I cannot think, or speak, of this work among our laymen without real emotion and profound thankfulness. We have been greatly blessed by the presence and influence of Dr. Jefferys. The Board of Missions in detaching him from his dearly-loved medical work in China, has been well justified. He has been busy in Maryland, Ohio, Delaware, Illinois and Western Pennsylvania, but we have claimed most of him for ourselves. By the men in his class a bed in the Shanghai Hospital has been endowed, and two of his men have volunteered for missionary service. A few days ago I called all these men together at my house; seventy-two came, representing twenty-five of our parishes. I have never been at a meeting more impressive and significant. The study of the field had revealed to them the meaning of the faith. The work of the Church had brought home to them the love of Christ as the deepest need and chief treasure of their lives. The Mission Study Class has proved beyond a doubt to be a dynamo of genuine devotion. Christ is using it to draw His people to come after Him, and to be with Him.

The Woman's Auxiliary, deserves as always, our heartfelt gratitude for its persistence in all good missionary work. In view of the increased burden of official responsibility in the provincial organization of the Auxiliary, Mrs. Thomas Neilson, after seven years in office, asked to be relieved of the presidency. She will continue as head of the Domestic Committee, so that her devoted and valuable service to the Auxiliary, covering now a space of more than forty years, is not

to cease. Mrs. John Markoe has been appointed to succeed as president.

The Junior Auxiliary must also be given a very hearty word of praise. Their enthusiasm, intelligence and practical ability is remarkable. They are under very able leadership. The fruits in life and character borne by their labors, their studies and their close associations, are very marked, and give promise of being permanent.

Mrs. North, who succeeded Mrs. Thomas as diocesan treasurer of *the United Offering*, reports a steady increase along the lines which Mrs. Thomas so carefully planned, and so faithfully maintained. This year's offering is nearly \$8,000, an increase of about \$1,000 with a total on hand so far, for the Triennial Offering, of \$20,000.

EXTRACTS FROM THE ADDRESS OF THE BISHOP SUFFRAGAN

Church Extension

At the last meeting of the Convention a resolution was adopted approving the establishment of a Church Extension Fund as recommended by the Board of Missions and the Bishop.

The committee was duly organized but found a serious difficulty in getting lists of communicants in the diocese. If the appeals could be placed in the hands of every communicant, either directly from the Church House or through the rectors of our parishes, there is no doubt that such a fund would be as successful in Pennsylvania as in other dioceses where it has been introduced. To this date we have received one hundred and eighty-five pledges aggregating a little over \$1,100 for each call. With over fifty thousand communicants it is evident that we should get at least five thousand pledges, but even with one thousand pledges on this same basis we could do something to take care of Church Extension in the diocese. The understanding is that these calls shall not be made oftener than four times in a year and it is not likely that there will be more than two or three calls per annum.

We are now about to issue the first call but before doing so we want to get all the delegates to the Convention to make a pledge. Slips have been distributed throughout the pews, and we would be glad to have every one present

sign such a pledge card and deposit it in the box provided on the Bishop's table.

Pledges can be from fifty cents per call up to any amount that you desire to pledge. There will not be more than two calls before 1916.

Italian Work

Last autumn the Italian Work in the diocese was placed under my charge by the Bishop, and I am happy to report that the outlook for this work is most encouraging. During the past three months 137 have been received and 7 confirmed, making a total of 144.

At L'Emmanuel, conditions have improved in the past year and in addition to the service at St. Barnabas', Haddington, a new work has been started at St. James', Hestonville. The Mission at St. George's, Richmond, is in a most flourishing condition; the congregations are large and enthusiastic; forty-nine were received and three confirmed last month. The Rev. Thomas E. Della Cioppa is the general missionary of this Italian work, assisted by a deacon, a lay-reader and a parish worker.

We expect within a few months to open a Mission in Chester County. There are many parishes in the diocese with a large Italian population where a similar work to that carried on at St. George's could be inaugurated. The great advantage of such Italian missions in connection with parishes is that the services are held in the parish church, the children grow up in our Sunday-schools, and the adult members become familiar with our English service.

Valley Forge

It gives me great pleasure to report that since our last meeting the money for the completion of the Washington Memorial Chapel, Valley Forge, has been raised and the contract was awarded few weeks ago at the sum of \$52,739. This money has all been raised since our last Convention, due entirely to the efforts of a committee consisting of Dr. Charles C. Harrison, Mrs. Charles C. Harrison, Stevens Heckscher, Esq., Joseph M. Rogers, George A. Elliott, with the architect, the rector and the Bishop Suffragan *ex-officio*.

For several years we have made an earnest effort to pay off the indebtedness on the chapel, but the appeals for the money to finish it met with no response and I am sure that the whole diocese is

grateful to this committee for the splendid work accomplished in the past year. It was deemed necessary to secure the property against alienation, and the portion on which the chapel is being built has been transferred to Bishop Rhineland, Dr. Harrison and myself in trust to convey to the trustees of the diocese when completed.

In order to get this transferred the Bishop and I had to personally assume an indebtedness of \$2,000. This money was borrowed by us for the protection of church property belonging to the diocese, and we would be glad to receive contributions towards paying the note held by the bank.

Rural Work

The Rural Work in the diocese is specially under my care excepting that in Bucks County. Though no extraordinary development can be expected in any of our rural missions, the average growth in numbers compared with that in the more thickly populated districts in the city is remarkable in every place where we have been able to give efficient supervision to the work.

In Bucks County there has been erected in Southampton a portable chapel, made possible by a grant from the Advancement Society. This was opened in November for regular services, with encouraging results.

At Yardley a new parish house costing about \$8,000 has just been completed and the congregation, believing itself able to maintain a rector, has relinquished all aid from the Convocation.

Chester County

In the Convocation of Chester a portable chapel for Morstein, for which I made an appeal last year, has been erected and entirely paid for by a generous member of the Diocesan Committee of the Woman's Auxiliary. It was opened in October, the congregations have exceeded all expectations; and as a social center it is a great help to the surrounding neighborhood, and it has been an influence for good in the life of the community.

An old hotel property was purchased at Warwick and remodeled into a rectory and parish hall, the latter seating about 125 persons. This has been accomplished at a cost of \$3,775, of which \$500 was given by the congregation. This includes a small Ford automobile for the missionary-in-charge, who holds five services

every Sunday and has to travel a distance of fifteen miles to and from his other parish at West Vincent.

We did not intend to put in heat or water, but have decided to do so. We have also found that a new porch and new roof were necessary and I therefore appeal for \$800 additional. When these improvements are completed we will have one of the most comfortable and satisfactory rectories in the diocese, and a good parish hall. Since we have had a missionary-in-charge at Warwick the congregations have grown from an average of twenty or twenty-five to an average attendance during the winter months of fifty-six in the morning, and ninety-three in the evening.

Several times during the winter the attendance has been over two hundred. All our expectations regarding the work to be done in old St. Mary's have been realized and it is now beginning to take the place in the life of the community that it did two generations ago.

Norristown Convocation

In the Convocation of Norristown the immediate need brought to your attention a year ago was the Chapel at Gulph Mills. The first story of this has been completed and the congregation has been worshipping in the chapel since last autumn. The cost of the ground and building is a little over \$4,000, all of which has been paid and as soon as the electric lights are installed and the bills for this additional expense satisfied the property will be transferred to the Trustees of the Diocese.

Rural Survey

In my last address I recommended a Community Survey in the rural districts of our diocese. I am happy to announce that a few months ago such a survey was undertaken in the upper townships of Bucks County by the Rev. J. M. Hayman. He has already accomplished a most valuable work which has met with the highest commendation from Dr. Wilson, the head of the Rural Survey Department of the Presbyterian Church, and Professor Lichtenberg of the University of Pennsylvania. When it is finished it will be a valuable addition to the literature of the Church and a most interesting survey of rural conditions, social, economic and religious.

We are personally pleased to make this announcement as I believe it is the first survey of such a kind that has been made

under the auspices of our Church and the first complete rural survey in the State of Pennsylvania. We hope in the near future to be able to put it in the hands of interested churchmen.

I have the pleasant privilege of announcing to the Convention that all these forward steps proposed at the last Convention have been fully accomplished with gratifying results in each instance.

Needs

I will now call attention to some needs in our rural work which we hope to accomplish during this present Convention year.

1. In Chester County, the Rev. Dr. Prevost has charge of two parishes and three (additional) missions. Over two years ago we purchased for him a second-hand Ford automobile, which is literally worn out. It is impossible for our missionary to reach all his churches and missions without a new car. By providing such we get the experienced service of a faithful missionary and at a much less expense than by appointing several assistants. I therefore earnestly appeal for \$500 to purchase a new car.

2. We have a petition from residents of Drexel Hill signed by over one hundred individuals, of whom about fifty are communicants of the Church, asking for the establishment of a mission. There are over one hundred children ready to be placed in the Sunday-school.

To purchase a lot and start work we will need about \$5,000. It is exceedingly important that this work be started immediately, and I have every reason to hope that within a few years we will have a flourishing mission that will be able to pay the entire salary of a missionary. I have confidence that the generous members of our Church will enable us to purchase a lot within the next thirty days.

3. Arrangements have been made to begin a community work in Cedar Hollow near St. Peter's in the Great Valley. This is located in the quarries adjoining the church and will be under the pastoral oversight of Dr. Prevost. The quarrymen are Italians and Hungarians. A community house has been secured and the owners of the quarry are generously assisting in the work.

I have obligated myself to raise \$700 for this purpose. There will be classes to teach the men English—also classes for the mothers and for the children, under the care of an experienced social

worker. In connection with this work, in addition to Bible teaching, we intend to start a church service for Italians in old St. Peter's in the Great Valley, under the supervision of the Rev. Thomas E. Della Cioppa, the general missionary of work among the Italians. The neglected condition of the people in these quarries makes a special appeal to all who are familiar with the neighborhood and we are certain that the interest of the Church will be most helpful and will be welcomed by the people.

4. I feel that I should again mention the need of a church at Oxford, where a gift of \$3,000 would be sufficient to secure a lot and erect a modest chapel.

In conclusion, I would say for your encouragement that in the Convocation of Chester, within the past year, three of our aided parishes and missions have given an increased amount of the missionaries' salary and that in the next Convention year there will be a decrease in the Convocation appropriation to three additional missions.

In all our rural counties, Bucks, Montgomery, Delaware and Chester, there are places where lots should be purchased for the enlargement of existing work and to start new missions, but from past experience I believe it is best to concentrate our efforts each year on a few definite objects and I therefore give a summary of the immediate pressing needs which I recommend to your generous consideration. It would be of special assistance if gifts or pledges for such objects could be given to Bishop Rhinelander or to me before the close of the Convention.

Pledges could be made payable to suit the convenience of the donors.

Summary

For new car for Dr. Prevost . . .	\$550.00
To purchase lot and start work at Drexel Hill	5,000.00
For work at Cedar Hollow	700.00
For a church at Oxford	3,000.00
For Warwick	800.00
For note in bank (money borrowed by the Bishops)	2,000.00

Thanking all those who so generously contributed to our neglected rural work during the past year, I again ask those whom God has blessed to give generously that we may make still further progress in the Convention year upon which we have entered.

THE PUBLIC MEETING FOR DIOCESAN MISSIONS AT THE CONVENTION

Missionary work in the diocese is rightly one of the chief interests and responsibilities of the Diocesan Convention. It should have a primary place in the Convention programme. To give it new emphasis, and in addition to the more or less routine discussion of diocesan missionary matters on the floor of the Convention, a public meeting was held this year in Holy Trinity Church on the evening of the first day of the Convention. The Bishop's reception to the delegates was changed to Monday evening in order to make place for it, and a committee of the Board of Missions made excellent arrangements. A heavy rain kept many delegates away, but the meeting itself was altogether admirable, and gave a very intelligent and inspiring idea of what is being and is to be done. The Bishop presided, assisted by three of the Deans of Convocation, and the singing was led by the Sunday-school choir of the parish. There were four speakers, who, between them, covered the chief lines or areas of our work.

The Rev. E. N. Frank spoke of the work among the foreigners in our midst. His main plea was that this American Church of ours should seize the present opportunity, before it passes, to conserve and at the same time to naturalize the religious life and energy of the masses of Slavic people now pouring in to make the New America. (Already there are 600,000 Slavic people in Pennsylvania and in five years there will be 1,000,000.) We missed our chance with the earlier German and Scandinavian immigrations, though with them we had many strong racial and religious ties. They and their descendants have formed strong English speaking churches for themselves quite out of touch with us, and with no real sense, either on their side or ours that we had and have anything in common. Are we to repeat our failure, and even on a larger scale, in the case of the incoming peoples of Eastern and Southeastern Europe? The question is pressing. When this war is over it will be still more urgent, for poverty and increased taxation will greatly increase emigration. To have any real part in helping them we as a Church must show a respect and tolerance at least equal to the respect and tolerance of our civil government. Their religious experience is vital to

them. They cling to the customs of their ancestors. But for the most part they are without churches or pastors save those either of doubtful character or else too ignorant (in many cases unable to read or write) to be in any sense leaders of their people in this new and difficult environment. They have no missionary support behind them and no Episcopal supervision of their own.

The two chief ways in which we can be of genuine service to them is by giving them the benefit of our Episcopate and by training some of their own young men in this country for ministry. There is much good material available: young men of robust character and strong natural intelligence, who can understand us, speak our language, become loyal to our Bishop, retain the confidence of their own people, train the children, and in general have a strong uplifting influence. Already we have in this diocese three such men preparing for ordination, and giving excellent promise. But this is only a beginning. Special training will be needed for this special work, though much of the general theological and literary preparation can be provided by our own seminaries. If we do this work generously and intelligently, we shall play an important part in the building of the nation.

The Rev. H. L. Phillips, D.D., spoke for the work among the colored people, reporting excellent progress both in town and country. In addition to those attached to parishes, there are four colored clergy in missionary work, besides a deaconess, a woman worker and a lay reader. Seven missions are maintained, and a parish house is being built on Woodland Avenue, near Forty-second Street. There is great need of increased support and interest. The prospect is exceptionally good.

Mr. Franklin S. Edmonds followed with a vigorous and illuminating address on "Church Extension in the City," the substance of which is printed in another column. This address ought to do much in winning support for the Church Extension Fund.

The last speaker was the Rev. E. L. Sanford, whose work at St. Mark's, Honeybrook, is becoming deservedly well known in the diocese. Mr. Sanford's address on country missionary work was illustrated by views taken in his own parish, typical of needs and opportunities in other districts. His treatment of the

subject left a vivid impression of the significant results which can be secured in our country parishes by proper equipment and adequate methods, and above all by an intelligent understanding of the actual conditions of country life in these modern days.

P. M. R.

CHURCH EXTENSION IN THE CITY

[Abstract of address by Franklin Spencer Edmonds at the Missionary Mass Meeting on Tuesday Evening, May 4th, at Holy Trinity Church.]

For many years Philadelphia has had a regular and consistent growth, averaging from two to two and a half per cent per year. As a result we may confidently expect that the census of 1920 will show a population of 1,850,000, and that by 1950 there will be a population of 3,300,000 within the limits of the City of Philadelphia.

The Census Bureau had adopted the term "Metropolitan District" to designate the entire area included within twenty-five miles of City Hall which is more or less dependent upon the city for its life. The census of 1910 showed a population of 3,000,000 in the metropolitan area of Philadelphia, most of which is included within the limits of our diocese, and at the same rate of growth it may be confidently expected that by 1950 the area of the metropolitan district will be 6,250,000.

We have been accustomed to think of Philadelphia as the typical American city in which there is less mixture of blood than in the other great cities of the East. The census shows, however, that in 1910, about twenty-five per cent of our population was foreign born; that twenty-four per cent of the native-born had both parents foreign, and that nine per cent had one parent of foreign birth. So that fifty-eight per cent of our entire population need training in American ideals. We do not realize the tremendous proportion of the foreign-born in our midst. In one year at the Evening High School, which will not admit a student unless he is a *bona fide* resident of Philadelphia, there were representatives of forty-six different races. We have 12,000 who were born in Hungary; 19,000 born in Austria; 36,000 born in England; 45,000 born in Italy; 61,000 born in Germany; 83,000 born in Ireland; and 90,000 born in Russia.

To provide for the spiritual needs of this great mass of people, representing

practically every corner of the world, we have but 900 churches, representing all religious bodies, and if the average accommodation of each of these churches be fixed at 600, which, I think, will be conceded to be reasonable, it is evident that if every man, woman and child attended church at the same moment, our churches, with their present accommodation, would be overcrowded three times by the population of the city.

Recognizing, therefore, the stable rule of growth which has been asserted in the past and will in all probability be maintained in the future, the problem before us is to determine what our Church can do to meet the religious needs of this great population. While there are many suggestions which might be made, there are three which appeal to me as of paramount importance:

First: We must provide a regular fund for extension work, so that there may be a systematic plan for the growth of the Church in the newer neighborhoods of the city. In years past, efforts have been made for special funds for this purpose and great good has resulted, but the time has now come when there should be a regular fund placed in the hands of the diocesan authorities which may be counted upon with a reasonable degree of permanency. For this purpose the Bishop's Fund for Church Extension has been established, which is an obligation to which individual communicants are asked to subscribe. It is the most practical plan for this purpose and deserves the encouragement and support of every one. There are probably 1,800 vestrymen in this diocese and it is not fair to the Bishops that the total subscribers to the fund should amount to but one-tenth of this group. If this fund could be raised to a total of \$10,000 per year, it would provide means for buying lots when a neighborhood begins its development, when the ground could be secured at a cheaper rate and when there would be ample opportunity to select proper sites.

Second: The Church should maintain a standard for complete parish equipment, including a church, a parish house and a rectory, so that in no quarter should the work be allowed to suffer because of insufficient facilities.

Third: Recognizing the peculiar needs of the work among foreigners, the Church should give its strength and encouragement to the establishment of settlement

houses, where not only spiritual instruction but the great work of educating newcomers in American ideals of Christian civilization can be considered.

THE CHURCH PENSION FUND

Proposed Canon

[The following is the Canon proposed by the Committee on the Church Pension Fund. Section I was adopted by the Convention; consideration of the rest of the Canon being deferred for a year.]

Section I. In conformity with the resolutions adopted by the General Convention of 1913, setting forth the principles upon which a pension system for the clergy of the Church and their dependents should be constructed, pursuant to which the corporation the Church Pension Fund has been created to carry these principles into effect, the Diocese of Pennsylvania adopts the system of the Church Pension Fund.

Section II. The Ecclesiastical Authority of the Diocese shall appoint, annually, a committee to be entitled The Committee on the Church Pension Fund, and to consist of one clergyman and two laymen. The duties of this committee shall be as follows:

1. To furnish annually to the Church Pension Fund the canonical roll of the clergy of the diocese, and of the clergy canonically belonging to other dioceses or missionary districts who may be licensed to officiate in this diocese, with a statement of the stipends received by each of said clergymen from any parish, mission or other ecclesiastical organization in this diocese.

2. To receive from the Church Pension Fund annually a statement of the premiums necessary to be paid by each parish, mission or other ecclesiastical organization in the diocese, in order that the clergymen in receipt of stipends from such parishes, missions and other ecclesiastical organizations may be entitled respectively to pensions.

3. To inform the duly constituted authorities of each parish, mission and other ecclesiastical organization in the diocese of the premiums payable by it, and of the time and manner of payment thereof.

4. To elect a treasurer, who may or may not be a member of said committee, who shall be required to have a bond satisfactory to the committee, and whose duty it shall be to receive monthly, from all of the parishes, missions and other ecclesiastical organizations in this

diocese, the aforesaid premiums and to transmit the same to the treasurer of the Church Pension Fund.

5. To inform the Church Pension Fund from time to time of the clergy and the widows and minor orphans of clergy, canonically connected with this diocese, who may be entitled to receive pensions from the Church Pension Fund.

6. In general, to inform the clergy and laity of the diocese of the Pension system created by the General Convention, and committed by it to the operation of the Church Pension Fund, whereby the clergy of the Church are assured of pensions as of right, to themselves in the event of old age, or disability, and to their widows and minor orphans in the event of their death, and to do all things that may be necessary or advisable in the premises to the end that the moneys necessary to be paid by the parishes, missions and other ecclesiastical organizations may be fully and systematically paid.

Section III. 1. It shall be the duty of the treasurer of the diocese to provide for the annual payment to the Committee on the Church Pension Fund of the premiums payable on behalf of the Bishop of the Diocese, and also of the Coadjutor Bishop and the Bishops Suffragan, if there be such, and it shall be the duty of said treasurer to pay said premiums monthly to the Committee on the Church Pension Fund.

Section IV. It shall be the duty of the Board of Missions of the Diocese to pay, monthly or quarterly, to the said Committee on the Church Pension Fund the premiums payable on behalf of all clergymen receiving stipends from said Board.

Section V. 1. If at or before the expiration of any year the Church Pension Fund shall produce to the Trustees of the Christmas Fund satisfactory evidence that the Church Pension Fund has actually paid to an annuitant the sum payable to him for that year out of the Christmas Fund, the Trustees of the Christmas Fund shall forthwith reimburse the Church Pension Fund for such payment and the receipt of the Church Pension Fund shall constitute a quittance to the said Trustees.

2. The Trustees of the Christmas Fund, in lieu of such annual payments, may, in their discretion, enter into an arrangement with the Church Pension Fund by which, in consideration of the assumption by the Church Pension Fund of liability

for all grants then payable by the Trustees of the Christmas Fund, the Trustees of the Christmas Fund shall undertake to use all or any part of the assets constituting the Christmas Fund for the purchase from the Church Pension Fund of deferred annuities for all clergy entitled to seats in the Convention of the Diocese of Pennsylvania and to the widows and orphans of clergymen so entitled; provided, however, that no such purchase shall be made by the Trustees of the Christmas Fund in violation of the terms of any special trust imposed by any donor who has heretofore made a contribution to the Christmas Fund.

Section VI. It shall be the duty of every clergyman receiving a stipend or stipends, and the duty of every parish, mission, or other ecclesiastical organization in the diocese paying a stipend or stipends, to furnish a statement of such stipend or stipends to the Committee on the Church Pension Fund whenever said committee shall, in writing, ask for such statement.

Section VII. This canon shall go into effect when the Secretary of the Convention shall receive notification from the Church Pension Fund that the dioceses, missionary districts and general boards or other general institutions of the Church have, by legislation provided for entering into the pension system of the Church Pension Fund in number sufficient, in the opinion of the Church Pension Fund, to enable its system to go into operation; provided, that the number of the clergy canonically connected with said co-operating dioceses or missionary districts, or whose stipends are wholly paid by said co-operating boards or general institutions of the Church, shall be not less than two thousand individuals.

EXCERPTS FROM THE REPORT OF THE CENTRAL MISSIONARY COMMITTEE FOR THE YEAR 1914-15

In presenting this second annual report we are glad to state that there has been real progress and growth in missionary interest in the diocese.

Referring first to finances: The apportionment of the diocese for general missions for the year ending August 31, 1914, was \$147,331; this was more than met in full, the amount forwarded to the Board of Missions being \$147,590.03. It is very encouraging to be able to re-

port that seventy-eight parishes met their apportionment as against sixty-five the previous year; and that of the amount contributed 85 $\frac{3}{4}$ per cent came from parishes, as against 79 $\frac{1}{4}$ per cent the previous year. This indicates that increasingly the parishes are claiming their privilege and we are obliged to depend less upon the emergency gifts from individuals. It is also worthy of note that the committee had in hand conditional pledges to the amount of \$8,000 upon which it was not necessary to call.

The apportionment to the diocese for the year ending August 31, 1915, is \$144,503, toward which there had been forwarded up to May 1st, \$106,141,* which is a substantial increase over the amount at the same date last year, which was \$69,342.

In accordance with the resolution adopted at the Convention, 1914, the amount apportioned to the diocese by the General Board of Missions (\$144,503) was divided among the several parishes and missions on the same basis as that adopted for the previous year, namely the sliding scale system based on analysed income. This apportionment was made by the Central Missionary Committee at a meeting held October 27th.

There always will be in the nature of things objection to any mathematical apportionment, but we believe the experience of last year and of this has shown less real discontent and a much more general effort to meet apportionment in full than under the previous system. The cases of real hardship have been mostly those in which there had been errors in making the parochial returns upon which the apportionment was calculated.

There are 135 parishes in which Missionary Committees have been appointed, but, as reported last year, many of these are inactive. We believe the whole question of meeting the parochial and diocesan apportionment will be solved when there is an active and earnest Missionary Committee in every parish.

In closing our report we beg to remind that Convention that under the present Missionary Canon each parish has a part in shaping and carrying into effect the missionary policy of the diocese, the

*This figure was hastily compiled and telegraphed from New York. Later advices by mail place the total received up to May 1st at \$111,257.04.

Central Missionary Committee being composed of the representatives of the parishes, and that through the Parochial Committee the members of the parishes should be kept in touch with the progress of missions at home and abroad. It is only because some parishes fail to avail themselves of these opportunities that the people do not manifest a more vital interest in that which is the real purpose of the Church. The results achieved in the parishes where rector and people are alike keenly interested make it clear that there is not a parish where in a little while, with patience and purpose and the application of business methods, the apportionment cannot be met, and all experience has shown that with the missionary spirit thoroughly aroused the whole life of the parish is transformed and activity in all parochial efforts increased.

We appreciate the response which has already been made by the parishes of the diocese and we look forward hopefully to the future. Notwithstanding the difficult financial period through which we have been passing, there has been a spirit of self-sacrifice and a manifest purpose to rise to the emergency which the tremendous opportunities have thrust upon us.

"Let us go up at once and possess the land, for we are well able to overcome it."

IN MEMORIAM

The Rev. Joseph Lyons Miller

St. Stephen's Church has sustained a great loss in the death of its beloved assistant, the Reverend Joseph Lyons Miller. In his early life he had a church in New England, but his longest ministerial connection was with St. Stephen's, where he won for himself a special place in the hearts of the people. Associated though he was with such gifted and remarkable men as Dr. McConnell and Dr. Worcester, nevertheless he exercised by his pastoral gifts and personal endowments an appreciable and wholesome influence on the life of the parish.

His character was remarkable for its unique combination of childlike simplicity and canny prudence, for its candor and its reticence. Affectionate, guileless, loyal, he was also discreet, self-controlled and a keeper of counsel. He knew how to be friendly with various kinds of people. He was a sincere believer that religion

is primarily a life and only secondarily a dogma. Utterly free from any assumption or unreality he always bore himself with a sweet and natural dignity. In his last sickness, when the dangerous character of his ailment was evident to him, he awaited the great transition with the simplicity and naturalness that marked his entire character. Reluctant to leave, he showed no fear of death, and fell asleep at last in the comfort of a reasonable and holy hope and in perfect charity with the world.

With regard to his funeral, he had expressed some wishes that were carried out to the letter. After a short service conducted by the Rector of St. Stephen's, at his home in Mount Airy, his body was carried into St. Stephen's, and the funeral service was read over it in the church where he had so often led the devotions of the congregation. The large attendance of the clergy was an eloquent attestation of the affection in which he was held. Mild, loving, loyal, with the heart of a child, and the steadfastness of a man, long will he be gratefully and lovingly remembered.

CARL E. GRAMMER.

William T. Gummey

At a regular meeting of the Convocation of Germantown, held Tuesday, April 20, 1915, at Grace Church, Mt. Airy, the following minute was adopted:

"William T. Gummey, for many years a member of this Convocation, has been called from his earthly labors since our last meeting. A devout churchman, and always ready for work in his Master's service, he brought to every task not only a trained business intelligence, but a deep interest in the problem to be solved, and a cheerfulness of disposition that made work with him a pleasure. He served continuously on the Committee on Appropriations of this Convocation from May, 1908, until his death, and was most faithful in his attendance at its meetings, taking his full share of its often thankless duties. His kindly presence and his sound practical judgment will long be greatly missed among us. But we rejoice that he has entered into the rest that remaineth for the people of God."

Miss Jane Edge Ringwalt

In the early morning of the 13th of April, Miss Jane Edge Ringwalt of St. James' Church, Downingtown, entered into her rest, after a brief illness of but

four days. From her girlhood she had been closely identified with the work and progress of that parish, and her loss will be keenly felt in the parish and in the community. For over forty years, until her resignation of the post, about a year and a half ago, she was the faithful and successful teacher of the Infant School. Many years ago she organized a missionary society for the girls of the parish, which was the foundation of the Junior Auxiliary. Under her leadership much work was accomplished and a Missionary Scholarship for a Chinese girl maintained. Miss Ringwalt was also for many years the energetic president of the parish branch of the Woman's Auxiliary. For twenty-eight years she was also the secretary of the Woman's Auxiliary of the Convocation of Chester, doing therein a large share in the promotion and maintenance of the missionary work of that Convocation. For many years Miss Ringwalt was a manager of the Educational Home for Children, and took an active part in its work. For the last few years she had been the energetic and efficient secretary of the Children's Aid Society of Chester County as well. Of a strong and vigorous personality, with keen and thorough devotion to the work of the Church, and with a wide and active sympathy for the needs and sorrows of others, Miss Ringwalt has left behind her an impress upon the parish and upon the people of Downingtown not soon to be effaced.

"Well done, good and faithful servant; enter thou into the joy of Thy Lord."

G.

Miss Sally Roberts Smith

Sally Roberts Smith died May 1st, at her house, 1630 Walnut Street, Philadelphia. For the greater part of her life her sphere was in her own home, where, as a most devoted daughter, she was literally a leader of the blind. This duty finished, she bravely turned to do for others in the outside world; and the Girls' Friendly Society, the Boarding Home Association and the Episcopal Hospital can all testify to the tact, wisdom and generosity with which she furthered the work of those institutions.

She was a perfect friend, loyal, sympathetic and sincere, and so gracious in her kindnesses that it was a pleasure to be beholden to her.

She was utterly selfless and her highest happiness came from doing good to others.

With a profound and humble faith in God she was an example of St. James' supreme test of true religion—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Dean Groton's Death

The whole diocese was shocked by the sudden death of the Dean of the Divinity School. For some two or three weeks Dean Groton had not been well; but he had been able to be about and to attend to much of his work; and his family and friends, though disturbed, were unaware of the seriousness of his condition. On Tuesday, May 25th, Dr. Groton had remained in the deanery through the day. During the afternoon Mrs. Groton had read to him some examination papers which had been written that morning by his students, and the Dean had marked them all. Shortly after six o'clock, as he sat in his chair, the heart stopped beating; the end had come. It was a wonderfully peaceful going for him; but a very terrible shock to his family. The loving sympathy of a host of friends go out to them in their grief.

Funeral services were held at the Church of the Holy Trinity, on Thursday at 11.30 A. M.

PROF. MONTGOMERY'S RETURN

Word has just been received from the Rev. Prof. Montgomery that he expects to be at home by the middle of June. At the time of writing, Prof. Montgomery was in Rome. He was obliged to leave Jerusalem on account of the war. For three months he was in Egypt; and he passed through Greece on his way from Cairo to Italy.

THE DAUGHTERS OF THE KING

The twenty-second annual assembly of the Daughters of the King was held Tuesday afternoon, May 11th, in the Sunday-school room and crypt of the Church of the Redemption, Fifty-sixth and Market Streets. The rector opened the meeting with prayer and hymns. He called attention to the growth of the Episcopal Church in West Philadelphia in the last six years, and the spread of work in this parish. He spoke of the great assistance the chapter of the Daughters of the King had been to him in bringing in people to the parish. Mrs.

Caroline S. Berger, the acting president (in the place of Mrs. Arndt of Christ Church, Germantown, resigned), then took the chair. She gave account of the progress made this winter in all the chapters, mentioning that 100 bishops had been written to, asking their support and sanction of the work, which reaches from Maine to California and from Florida even into Alaska. The reports of the secretary and treasurer were read and approved. Then Mrs. Arndt spoke of *The Royal Cross*, the organ of the order, which is published quarterly since 1891, and urged the importance of each member becoming a subscriber. Mrs. Stone, a King's Daughter, gave an interesting account of her work in the Eastern Penitentiary, where there are 1,600 men, 300 women, and of the Bible class she had for them on Sunday afternoon. Mrs. Caley gave a very graphic account of the Sheltering Arms, and the reason of its building. About thirty years ago a young girl, a mother, with a babe a few weeks old, was leaving the hospital, having while there received all the kindness she knew she would ever receive again. She had previously been turned out by her family, whom she had disgraced. She wandered all day, and at the coming of night came to the river bank. Knowing of no hope for her baby or herself, she hugged it closer to her breast and jumped in. She was picked up, alas, too late to do any good. The next day the papers were full of the tragedy, and the late Bishop Stevens of Pennsylvania, reading it, was grieved at thinking that there had not been any institution of the Church, to have cared for the young woman. He talked it over with others and as a result the Sheltering Arms was built. It is never empty, holding 26 mothers, 30 infants. Mrs. Caley asked the Daughters of the King for clothes, material, periodicals, their assistance in many ways and also, "Would they in their prayers pray for their misguided sisters who so greatly need their help and sympathy?" The meeting closed by a devotional service in the church at 8 P. M., at which the sermon was preached by the Rev. Mr. Caley, rector of the Church of St. Jude and the Nativity.

By the will of the late Rev. Joseph L. Miller bequests are made to the Clergyman's Retiring Society and to the Endowment Fund of St. Stephen's Church, Philadelphia.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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Episcopal Appointments for June and July

Sunday, June 6—First Sunday after Trinity

A. M. GLEN LOCH—*St. Paul's Church*.....The Bishop
P. M. GREAT VALLEY—*St. Peter's Church*.....The Bishop
Evg. ROYERSFORD—*Church of the Epiphany*....The Bishop
A. M. WAYNE—*St. Mary's Church*.....The Bishop Suffragan
P. M. PHILADELPHIA—*St. Luke's Church, Germantown,*
The Bishop Suffragan

Wednesday, June 9

Evg. DOWNINGTOWN—*St. James' Church,*
The Bishop Suffragan

Friday, June 11

Evg. PHILADELPHIA—*St. John Chrysostom's Church,*
The Bishop
Evg. MARCUS HOOK—*St. Martin's Church,*
The Bishop Suffragan

Sunday, June 13—Second Sunday after Trinity

A. M. RADNOR—*St. Martin's Church*.....The Bishop
Evg. PHILADELPHIA—*Emmanuel Church, Kensington,*
The Bishop
Evg. KENNETT SQUARE—*Church of the Advent,*
The Bishop Suffragan

Sunday, June 20—Third Sunday after Trinity

A. M. WYNNEWOOD—*All Saints' Church*.....The Bishop
P. M. PARKESBURG—*Church of the Ascension*....The Bishop
Evg. COMPASS—*St. John's Church*.....The Bishop
A. M. PHILADELPHIA—*St. John's Free Church,*
The Bishop Suffragan
P. M. MILL CREEK—*St. Joseph's Church,*
The Bishop Suffragan

Thursday, June 24. St. John Baptist's Day

A. M. PHILADELPHIA—*St. Mark's Church, Frankford,* Ordina-
tion to the Priesthood.....The Bishop

Sunday, June 27—Fourth Sunday after Trinity

A. M. PHILADELPHIA—*Burd Orphan Asylum*....The Bishop
Evg. ROCKLEDGE—*Church of the Holy Nativity*...The Bishop
A. M. HONEYBROOK—*St. Mark's Church,*
The Bishop Suffragan
Evg. WARWICK—*St. Mary's Church*...The Bishop Suffragan

Sunday, July 11. Sixth Sunday after Trinity

A. M. OAKBOURNE—*Pennsylvania Colony Farm,*
The Bishop Suffragan
P. M. WEST CHESTER—*Holy Trinity Church,*
The Bishop Suffragan

Sunday, July 18. Seventh Sunday after Trinity

A. M. KELTON—*St. John's Church*.....The Bishop Suffragan

SOME RECENT WORKS ON
LITURGICSBY THE REV. PROF. L. M. ROBINSON,
S.T.D.

There has been an unusual interest in Liturgical matters in recent years both in England and in this country. The English Church in her Convocations has been attempting a revision of the English Prayer Book and this has led to much discussion in the Church periodicals, while numerous books and pamphlets have been issued relating to the subject. At the last General Convention of our own Church a commission on the revision of the Prayer Book was appointed and new interest in the whole matter seems to have been aroused; therefore it would appear quite timely to make a brief review of the more important works in the field of liturgics published during the past few years.

Among the larger projects may be mentioned the *Monumenta Ecclesiae Liturgica*¹ several volumes of which have already appeared. Volume I bears the title *Reliquiae Liturgicae Vetustissimae* and is edited by Dom Cabrol and Dom Leclercq of Farnborough, England, the well-known editors of the *Dictionnaire D'Archéologie Chrétienne et De Liturgie*.²

This first volume, a large quarto of over 700 pages, dedicated to the Ex-Empress Eugénie, collects all that is known about the early Christian worship from the New Testament times to the Peace of the Church in the fourth century. As an example of the thoroughness of the work, it may be mentioned that fifty pages are devoted to New Testament extracts, and the references to Origen's writings alone cover more than thirty pages, while the part containing the early inscriptions requires more than 100 pages. This work is indispensable to one who would go to the sources.

The latest volume in this series is *Le Liber Mozarabicus Sacramentorum et les Manuscrits Mozarabes*, by Dom Férotin, a work giving a full account of all known MSS. of the Ambrosian Rite, and destined to form the basis of a new and critical edition of the Mozarabic Service books.

The publication of the *Dictionary of Christian Archaeology and Liturgy* mentioned above was begun in 1907 and six quarto volumes of 800 pages each cover the first three letters of the alphabet.

¹ Paris: Firmin Didot.² Paris: Letouzey et Ané.

Nothing on so extensive a plan has ever before been undertaken in this field. These volumes contain the latest and best treatment of all liturgical subjects and are beautifully illustrated with a vast number of cuts and colored plates reproducing ancient inscriptions, manuscripts and monuments. In the latest volume, just recently published, eighty pages of fine print are devoted to the enumeration of the liturgical MSS. to be found in the monasteries of Cluny and Corbie. Such subjects as Communion, Concelebration, Consecration and Confirmation are most thoroughly discussed, while the article on Cross and Crucifix alone would make an ordinary volume of 200 pages.

Another great work containing the material for the history of Christian Worship in Germany in the age of the Reformation is *Die Evangelischen Kirchenordnungen des XVI Jahrhunderts*,³ edited by Emil Sehling and already reaching five large quarto volumes. This work will eventually give an exact reprint of all the numerous Church Orders of the German Kingdoms and Principalities and will prove of great service to those who may wish to investigate the connection of the liturgical reformation in England with that in the German lands, a subject which has not yet been adequately treated. The fifth volume appeared in 1913 under the patronage of the Kaiser, but the war has probably stopped the publication for the present.

Twenty-five years ago there was formed in England a society named in honor of the learned librarian of the Bodleian Library at Oxford, "The Bradshaw Society" for editing rare liturgical texts. This society publishes two volumes each year, and the fifty volumes already published contain the reprints of many exceedingly rare service books and editions of hitherto unpublished MSS, such as the Bangor Antiphony, the various Missals, Brevaries, Pontificals, Processionals and other service books of the pre-reformation English Uses. The latest volume, just announced, will give for the first time an accurate account of *Cranmer's Early Projects for the Reform of the Divine Service*.⁴

The Alcuin Club, another English society, founded somewhat later than the Bradshaw Society was organized for the purpose of promoting the study of the history and use of the Book of Common

Prayer and has already published more than thirty volumes dealing with such subjects as *English Altars*, the *Pontifical Services, of the XV and XVI Centuries*, *The History of the Use of Incense*—a book of over 400 pages. One of the latest issues is the *Rationale of Ceremonial 1540-43*.⁵ The importance of this book lies in the fact that it was compiled by the English reformers before extraneous influences had begun seriously to affect English thought. It was designed as an explanation of the existing ceremonies which were to be observed for a decent order. Another recent publication of the Club, *The Bread of the Eucharist*, gives a most complete and interesting history of the whole subject of the bread used in the administration of the Holy Communion from the earliest times. The London publishers, Cope & Fenwick, are bringing out translations of the more important service books such as the Russian, the Old Catholic, the Coptic, and the Armenian, thus making them accessible to the English reading public.

Some of the recent books in English dealing with early Christian Worship are *The Liturgy of the Primitive Church*,⁶ by Woolley, the last edition of Duchesne's *Christian Worship*,⁷ and *The Ancient Church Orders*,⁸ by the Bishop of Moray. The last gives a capital introduction to the whole subject of Church Orders, a source of invaluable information for all kinds of matters connected with Christian Worship which no student of liturgical origins can neglect. This work is one of the series of *Cambridge Handbooks of Liturgical Study*⁹ whose purpose is to offer to students who are entering upon the study of liturgics such help as may enable them to proceed with advantage to the use of the larger and more technical works. Among other issues in this series are *The Church Year and the Kalendar*, by the late Bishop Dowden of Edinburgh. —This was the last work of the eminent author whose earlier books, *The Workmanship of the Prayer Book*, and *Further Studies in the Prayer Book* as well as his well-known *Annotated Edition of the Scottish Communion Office* have been so helpful to all students of our Prayer Book. Another volume of this useful series is devoted to *The Early History of the Liturgy*, i. e. in the first four centuries.

⁵ London: Longmans, Green & Co.⁶ Cambridge University Press.⁷ London: Society for Promoting Christian Knowledge.⁸ Cambridge University Press.³ Leipzig: O. R. Reisland.⁴ Printed for the Society by Harrison & Sons, London.

The latest volume in the series is *The Offices of Baptism and Confirmation*, by Thompson; in which the author makes a careful comparison of all existing Rites of Baptism and Confirmation, tracing out the origin of every prayer and concluding with a discussion of the theological aspects of the Ceremonies and comparative tables of the services of the principal rites.

Roman Catholic liturgical scholars have recently put forth some valuable works. Among them may be mentioned *The Mass: a Study of the Roman Liturgy*¹ by Fortescue, which is really scientific and historical and the best book in English on the subject. The author recognizes the difficulty of reconciling the various parts of the Canon of the Mass with the primitive forms and makes some valuable suggestions as to the development of the Roman Use. Batiffol's *History of the Roman Breviary*² is a translation of the third French edition by A. M. Y. Baylay, and there is no better introduction to the study of the Breviary for English Students, but the student who uses this book will soon want a wider outlook and a more comprehensive handling of the history, this he will find in the exhaustive work of Bäumer, *Geschichte des Breviers*,³ which unfortunately has not yet been translated into English though there is a French edition.

The present Pope, like his predecessor, has taken great interest in the proposed revision of the Roman Breviary, and in his Constitution, *Divino Afflatu*, has imposed the use of the new Psalter on the whole Roman Obedience. This Psalter is quite a radical departure from the Psalter formerly of obligation; and the use of the new Psalter is fully explained in a recent work by Barton and Myers, published in the Westminster Library, entitled *The New Psalter and its Use*.⁴ The revision reminds us in many ways of that undertaken by Quignon in the XVIth century to which Cranmer owed some of the changes he introduced into the Prayer Book of 1549.

In the Church of England, the chief interest in matters liturgical for the last half dozen years has centered about the proposed revision of the English Prayer Book undertaken by the Convocations at the command of the King. This revision has brought out a large number of works.

Among the best of these is one by W. H. Frere, the well-known author of the *New History of the Book of Common Prayer*, entitled *Some Principles of Liturgical Reform*,⁵ in which he discusses the need of revision and recommends certain changes throughout the Prayer Book from the Kalendar to the Occasional Offices. He treats the whole subject as an expert; his treatment, for example, of the Lord's Prayer in the various services is illuminating and his whole book is worthy of careful study by those interested in the revision of our Prayer Book. The Alcuin Club is issuing a series of small books on Prayer Book Revision dealing with such subjects as *The Manual Acts*, *The Eucharistic Prayer*, *Memorial Services* and *The Liturgical Gospels*. One of the larger tracts gives a proposed rearrangement of *The Order for Holy Communion, together with Suggestions and Notes*. Some of the schemes for revisions have taken the form of a kind of "Proposed Book." Two of these may be mentioned. *A Prayer Book Revised, with a Preface by Bishop Gore*⁶ has several excellent suggestions, such as printing the *Te Deum* in three parts, joining together several clauses in the *Benedicite*, providing a very short form for Evensong, a service for Compline, and a number of new Special Prayers and Thanksgivings. The second of these revisions is called *A Revised Liturgy, being the Order of the Administration of the Lord's Supper . . . with divers Enrichments and Alterations*,⁷ edited by B. W. Randolph, Canon of Ely. This too has some important recommendations.

The various reports of the Committees of the Convocations also contain much valuable material for one interested in the revision of our Prayer Book—one may be mentioned, the long and almost exhaustive report on Vestments. The Scottish Church after a long deliberation has published an authoritative edition of *The Book of Common Prayer and The Scottish Liturgy with Permissible Additions and Deviations*⁸ which are very ingeniously interwoven with the original matter. There are a number of excellent new prayers for various occasions.

In 1912 there appeared *The Prayer Book Dictionary*.⁹ This is an attempt to provide for the Book of Common Prayer

a volume as full of information as are the recent dictionaries of the Bible now at the disposal of students of the Holy Scriptures, and on the whole, the editors have done their work well and the result is a very comprehensive book of reference, but some of the articles lack historical perspective and seem to have been written by contributors whose first-hand knowledge of matters liturgical was confined to the English Prayer Book. Many of the articles are exhaustive, as, for example, that on Ritual, which covers nearly a hundred pages of two columns each.

In closing this list of English books, mention should be made of Percy Dearmer's *Everyman's History of the Prayer Book*,¹⁰ a book to be recommended to Sunday-schools. Several of the issues of the *English Churchman Library* deal with the use of the Prayer Book—the latest of these little volumes is the capital exposition of *The Seasons, Fasts and Festivals of the Christian Year*,¹¹ by Vernon Stanley. This is a popular presentation of the subject based on his earlier work, *The Liturgical Year*, published in 1907. There should be mentioned also a very useful series of little manuals published under the title, *The Arts of the Church*,¹² dealing in a very simple and entertaining manner with such subjects as *The Chancel and the Altar*, *The Ornaments of the Minister*, *Church Embroidery* and *Church Music*.

In our own Church there have been published recently several books worthy of note. Dean Hart's *The Book of Common Prayer*,¹³ prepared especially for Candidates for Holy Orders, fulfils its purpose capitally.

Dean De Witt devotes a large portion of his recent work, *Decently and in Order*,¹⁴ to the use of the Prayer Book, and his treatment is most admirable. It is a book that should be in the hands of all candidates and young clergymen.

The Rev. Mr. Haughton's thoughtful and devotional work on *The Holy Spirit and the Prayer Book*¹⁵ has just been issued in a second edition, with a foreword by Bishop Rhinelander in which he speaks of it as a constant and real help for the home spiritual life and as suggesting the true motive and message for the preacher.

Bishop Hall has recently published

¹ London: Longmans, Green & Co.

² London: Longmans, Green & Co.

³ Freiburg in Breisgau; Herder'sche Verlags-handlung.

⁴ London: Longmans, Green & Co.

⁵ London: John Murray.

⁶ London: A. R. Mowbray & Co.

⁷ London: A. R. Mowbray & Co.

⁸ Edinburgh: Cambridge University Press.

⁹ London: Longmans, Green & Co.

¹⁰ London: A. R. Mowbray & Co.

¹¹ London: A. R. Mowbray & Co.

¹² London: A. R. Mowbray & Co.

¹³ Sewanee, Tennessee: University Press.

¹⁴ Milwaukee: The Young Churchman Co.

¹⁵ New York: E. P. Dutton & Co.

manuals on *The Proper Psalms*¹ and on *The Litany*.

The Committee on Liturgical Revision, in 1886 reported a Book of Offices and Prayers. This did not meet with the final approbation of the General Convention. The subject was revived again in 1892 when the House of Deputies passed a resolution for the appointment of a Commission to prepare such a book, but the House of Bishops refused consent. Again in 1898 a resolution was offered in the House of Deputies to ask the House of Bishops to set forth and license such a book, but the resolution failed of passage. The matter was revived in 1907 when the House of Bishops appointed a committee to prepare such a book. This they did and presented it in the Convention of 1910, and after further consideration it was revised and reported in 1913 and was then referred back to the committee for further revision. The Young Churchman Company has just issued the preliminary report of this Committee to the House of Bishops at the General Convention of 1916, in the form of a small 18mo. book. The book contains thirty offices for various occasions, together with litanies and various prayers—and it is suggested that any Bishop may authorize the whole or any part of these for use in his diocese.

Most churchmen know that the Prayer Book is widely used in all parts of the world, but few realize how extensive this use is. Dr. Muss-Arnolt has just published a work, *The Book of Common Prayer Among the Nations, A History of the Translations of the Prayer Book*,² which, in its seventy-five chapters, covering nearly 500 pages, gives an almost exhaustive account of the versions of the Prayer Book or parts of it in the different languages of the world other than English. Full justice is done to the remarkable story of the many versions which have been produced in all parts of the world. The basis of the work is the unique collection of Prayer Books in all languages, made by Mr. J. H. Benton of Boston, a catalogue of which, privately printed, has recently been issued extending to nearly 700 items.

The Rev. Benj. S. Sanderson was the preacher on May 18th at the meeting of the Convocation of Germantown, held in St. Timothy's Church, Roxborough.

¹ Longmans, Green & Co.

² London: Society for Promoting Christian Knowledge.

THE RESIGNATION OF THE REV. J. CLAYTON MITCHELL

WHEREAS, The vestry of Calvary Church, Germantown, have received from their rector, the Rev. James Clayton Mitchell, a letter announcing his resignation; be it

Resolved, That in view of the facts set forth in said letter, the vestry feel that it is their regretful duty to accept his resignation as of June 1, 1915.

Resolved, Further, That in accepting his resignation the vestry desire to place on record their warm appreciation of the services of their rector. For more than seven years he has labored faithfully, earnestly and successfully in the service of the parish. We believe that there is not a single household in the parish which does not look on Mr. Mitchell as a warm personal friend, and which will not feel in his resignation a deep sense of personal loss. Especially will this be true of those families who have sustained sorrow, sickness and death during his pastorate, and many of our congregation will testify with gratitude to his affectionate assistance in those times of distress. It seems proper to briefly record here some of the more important improvements in the church during his pastorate. Among these may be mentioned the beautiful baptistry, the handsome stone work in the chancel and the improvement in our music, which has been a source of such great pleasure to our congregation. In fact, we are sure that our rector may feel that his pastorate in our church has been one of continuous advancement along all the lines of church work and that the church is bigger and better for his untiring efforts.

Resolved, Further, That the vestry regret exceedingly the impaired health of their rector during the past two years; they appreciate his unselfishness in deciding not to allow the future welfare of the parish to be possibly diminished on that account; they pray he may be entirely restored, and they give their rector the heartiest assurances of their friendship and extend to him the sincere hope that he may have many years of happy and useful service in his Church work.

Word has been received of the marriage in Portland, Maine, on May 5th, of the Rev. William Francis Ayer, chaplain of the Episcopal Hospital, to Miss Nora Wyer.

REPORT OF THE EDUCATIONAL SECRETARY, 1914 AND 1915

The Parish Educational secretaries and Mission Study Class leaders made their Corporate Communion at the Church House, on October 13, 1914, the Rev. H. B. Wright being celebrant. The service was followed immediately by a conference, at which time the first Educational Secretary, Mrs. J. Nicholas Mitchell, resigned on account of ill health. The Bishop appointed Mrs. H. A. Pilsbry to the office. The text-book for the year was "Social Aspects of Foreign Missions," by Professor Faunce. In this diocese the subject was enlarged to embrace the church's social service at home and abroad. Assignments prepared and submitted to the Bishop were used in men's and women's classes.

On October 27th a normal mission study class for women was organized at the Church House, and was led by the Educational Secretary. This class resulted in five diocesan classes, each having seven sessions: one led by Miss Lydia West, four by the Educational Secretary. Also normal classes in three other dioceses: Harrisburg, New Jersey, Delaware; one led by the Educational Secretary, two by Mrs. Arthur Van Harlingen. Virginia and Kansas were reached by correspondence.

Fifty-three parish classes were led in this diocese, with a membership of 700. Dr. William H. Jefferys reports 148 men in classes. Miss Hubbard reports 641 Juniors; making a total of 1,487 in study classes in this diocese.

January 20th was observed as Diocesan Educational Day, beginning with a celebration of the Holy Communion at 9 A. M. Classes and conferences were held throughout the day; 318 registered, 63 parishes of this diocese were represented, and there were guests from the Diocese of Bethlehem, New Jersey, Maryland, New York, Wyoming, Missouri and Cape Palmas, Africa. The presence of the Bishop and Bishop Suffragan added greatly to the value of the day; the purpose being to increase the diocesan spirit of fellowship and to illustrate how the educational work can be introduced into all departments of parish life.

On March 8th an open mission study class was held on the Social Service of the Church in Philadelphia. Five-minute reports were heard from members of the class on the Church's ministry to men, women and children, the blind, halt, deaf

and dumb, the hungry, thirsty, strangers, naked, sick, prisoners. "Inasmuch as ye have done it unto the least of these my brethern, ye have done it unto Me."

It is the present policy of the Educational Department to send leaders, upon application, to parishes where classes are formed and no leader trained. Eight leaders took charge of our classes in addition to their parish classes. Special mention is due Miss Lydia West, who led classes in seven parishes during Lent.

Resignations have been received from eight Parish Educational Secretaries. Four appointments have been made to fill these vacancies, and sixteen additional appointments.

In March the Educational Secretary sent lists of questions to parish secretaries. Their replies furnished the following report.

Eighty parish educational secretaries; 109 missionaries addressing said parishes; 31 illustrated lectures; 84 per cent paid their apportionments, with a growing desire and plan to exceed it. Educational work finding its place in all parish organizations. Visiting between parishes for conference found distinctly worth while. Abundant testimony to the value of the year's course on social service.

One study class leader, in the work for the first time this year, suffices to voice the witness of many: "My whole outlook on life is different. I feel as though the class had placed in my hand the key to the scriptures, the service and the sermons, as well as to life."

On April 13th a closing session of all mission study classes, senior and junior, was held at the Church House. The topic was "thanksgiving." Reports were heard from the classes, and addresses were made by the Rev. H. B. Wright, Dr. W. H. Jefferys and the Bishop, who dismissed the class with his blessing.

During the year the total gifts for missions through the Educational Department amounted to \$2,801.90. So much for the gift of money. For the gift of life, two men have volunteered, one for China, one for any field to which the Church wishes to send him.

The Educational Secretary desires to record her gratitude to the Bishop for his counsel and instruction, his willing co-operation, and the blessing of his presence with the classes at three public meetings; to the Pennsylvania Branch of the Women's Auxiliary for the cordial and ready hearing at committee meetings,

and the splendid response to all open sessions, which invariably crowded the audience room; to Dr. Jefferys, whose co-operation in study, leadership and purpose has resulted in the unity of the educational work for men and women; to the forty-three leaders for their love and loyalty and steadfast adherence to the one aim of the Educational Department; and above all, to Almighty God, who has given to us men and women, in the fellowship of mission study, to receive in the knowledge of Christ, a more abundant life and love, that desires above all things "To know Christ, and to make Him known."

ADELINE AVERY PILSBRY,
Educational Secretary.

MEN'S MISSION STUDY IN THE DIOCESE

During 1914-15 there were twenty-nine parishes represented in regular men's Mission Study Classes in this diocese. The roll of the classes showed eighty-six laymen and sixteen of the clergy, but as some of these attended two or more classes, the total attendance was 134.

As a result of the first Diocesan Class for men, formed by the Educational Department, Lent, 1914, the Rev. Harrison B. Wright, of St. Asaph's, Bala, led a class for clergy, Advent, 1914, and a class for men and women in his own parish during Lent, 1915. Mr. E. P. Bissell led a class of ten men in St. Peter's, Germantown. Mr. S. Schumo led a discussion class in St. Barnabas' (Kensington) parish with an attendance of twenty-five to fifty at each of the six sessions. These classes all studied China. In this is seen how classes grow from a center. A number of men are reported from parochial classes led by women, and speak in glowing terms of the privilege and profit therein.

The leader of this first Diocesan Class, Dr. W. H. Jefferys, has led the following classes in the Diocese of Pennsylvania, during the past year. A Diocesan Class in the Church House in Advent; subject, "Social Aspects of Foreign Missions." A class for medical students at the University in December and January. He has had the privilege of leading the Men's Mission Study Club, Church of Our Saviour, Jenkintown, throughout the season. (This is the oldest living Men's Mission Study group in the diocese, and is a regular and vital part of the parish

life.) An aim course for leaders, Advent, 1915; subject, "To Know the Living Christ and to Make Him Known." (Mr. E. P. Bissell, a member of this class, led the course on "Social Aspects" for a parish class in St. Peter's, Germantown, during Lent.) During Lent an Inter-Parochial Class of four parishes, represented by their rectors and several laymen, which met at St. John's rectory, Norristown. A class of men representing several parishes on the Main Line of the Pennsylvania Railroad, which met at the offices of Mr. Charles Sinclair. There were a great many other expressions of the vitality of the Mission Study movement among men in the diocese, which show the working of the leaven.

The original Diocesan Class, Lent, 1914, endowed a bed in St. Luke's Hospital, Shanghai, in remembrance of the closing session of the class. This gift was made on the anniversary of that date.

Two men from present year classes have volunteered for mission service; one for China; one for any field to which the Church wishes to send him.

No definite organization has been made as yet of the members of these Men's Mission Study Classes. The desire of the leaders has been to throw the new and more abundant life right into the parishes where it belongs, leaven to leaven the inert mission possibilities therein.

There will be held in this diocese, in the early autumn, a true normal class for next winter's leaders. (Text-book, "The Conquest of the Continent," Burleson.) Application for registration in this class should be made to the Educational Secretary of the Diocese (Mrs. H. A. Pilsbry, 23 Bala Avenue, Bala) or to Dr. W. H. Jefferys, 100 West Walnut Lane, Germantown.

It is too early yet to say that Mission Study among men is established on a sound basis in this diocese, but the conviction of those who have followed the matter is more firmly established that the Mission Study Class may prove itself a solution of a good many problems which the Church has recently found difficulty in solving, and that, if it could be carried, *and it can be*, so as to reach in its influence every man in the diocese, the parishes would begin to laugh at what they used to call "The great difficulty or impossibility of raising their apportionment." The reason seems to lie in the very simple fact, made so plain by the Master Himself, that the power

is with Him and will appear when things are put in His name and when the Church stands in His name, in obedience and following. "All power . . . Go . . . with you always." The consequence of that obedience is deeper spiritual insight and understanding, enlarged vision, personal enlistment and consciousness of reasonableness, and these re-act on the parish in a warmer sense of membership, in a growth in loyalty and in joy in worship. It is an inevitable sequence; if anyone doubts it, let him try it for a year. "He that doeth the will the same shall know." Mission Study makes a man a missionary in a very true sense of the word, though he may never go out of his own town.

The Bishop got us all together in his home for supper and a conference on the evening of April 19th. There were about seventy-five present, including a very welcome delegation from the first men's Mission Study Class of the Diocese of Delaware. Short addresses were made by the various leaders of the past season. The roll was called by parishes. The Bishop gave us, beside his blessing, particularly a sense of the value of the laymen in the life of the Church, and the realization, though nothing was probably further from his intention, of the burden that must be borne by even the most devoted of the clergy and the Bishop himself,—the unnecessary burden that must be borne because of the lukewarm and often chilled following of laymen. It was a wonderful meeting that, and full of hope that some day we laymen will grasp the truth that *Jesus really lives* and really *means what He says*, and that *God is good*, and that *He does so love the world!* And when that light dawns on us we shall lay aside many things that we have called important and do a great deal of the "clean-up week" sort of thing in our every-day living, and the Church's "rubbish dump" will hardly be able to hold the amount of trash and refuse and old rags that we have hoarded away and called "possessions," and the relief of it all, and the peace of it all, and the joy of that following will be as the sigh of a *Great Thanksgiving*.

W. H. JEFFERYS.

THE DIOCESAN BOARD OF MISSIONS

The regular meeting of the Board following the adjournment of the Convention was held at the Church House on the afternoon of May 10th. The Bishop

presided and the Bishop Suffragan was also present. There was a large attendance of delegates and the meeting was unusually interesting. As it was the twenty-fifth anniversary of the Rev. Mr. Davidson's services as secretary, the dean of the Convocation of West Philadelphia presented a resolution for the appointment of a committee to consider what action should be taken by the Board in commemoration of this event. The Bishop appointed on the committee: the Rev. S. Lord Gilbertson, the Rev. J. L. Prevost and Mr. E. H. Bonsall. Mr. Davidson was again elected for the twenty-sixth time as the secretary of the Board, and Mr. E. H. Bonsall was again elected as treasurer.

The treasurer presented sundry reports. The apportionments on the several convocations were as follows:

Chester	\$4,200.00
West Philadelphia.....	4,400.00
Norristown.....	3,000.00
Germantown.....	7,500.00
North Philadelphia.....	6,700.00
South Philadelphia.....	8,800.00

The Committee of the Church Extension in its report presented the plans of St. George's Church at Almond Street and Indiana Avenue. The church will be constructed to hold 436 persons in addition to the choir, and will cost probably \$45,000. The committee asked for and received the authority to buy an additional lot adjoining the building. The Board approved the plans as presented, subject to the Church Building Association.

The treasurer was authorized to pay from the George C. Thomas Fund \$1,000 each for the purchase of a lot at Drexel Hill, for the purchase of a property in Darby and for the mission at Wyoming Avenue near Fifth Street.

THE MISSIONARY BUDGET FOR 1915-16

Salaries for missionaries, lay-readers, etc.....	\$16,850.00
Colored work.....	6,000.00
Sustentation.....	3,000.00
Italian.....	4,500.00
Immigrants.....	700.00
Deaf mutes.....	2,500.00
Jews.....	1,500.00
Galilee Mission.....	750.00
State College.....	300.00
Mont Alto Sanitarium.....	300.00
St. Sauveur (French Church)...	500.00
Seamen's Mission.....	700.00

\$37,600.00

Appropriations to the various convocations were made as usual and also to the several fields of mission work under the direct supervision of the Board through committees responsible to the Board.

The meeting was most satisfactory from every viewpoint and much may be expected in its activities during the coming year.

The growth of the work among the colored people is startling; it is no longer confined to the section of the lower middle city, but, owing to the movement of this race to the western and to the southwestern parts of the town and also into West Philadelphia, the labors of the missionaries in charge are much increased and the financial resources heavily taxed; but there is no abatement of energy on the part of the clergy and the results achieved by them have merited public commendation from the Bishop.

Another interest of the Board, that of the mission among foreign immigrants, is increasing to great proportions, exacting great industry and attention, most willingly bestowed by Dr. Washburn and his committee, and of course success will crown such efforts.

W. D. N.

BISHOP'S HOUSE,

PHILADELPHIA, May 14, 1915.

To the Editor of THE CHURCH NEWS.

DEAR SIR:—The mail yesterday brought me the following letter:

"DEAR BISHOP RHINELANDER:

"Enclosed please find \$1.35, my one day's income for the Emergency Fund.

"Praying that the Board of Missions may succeed in raising the amount desired, I remain,

"Very sincerely yours,

"M. A. T."

I am sending this for publication, not chiefly in order that the unknown donor may perhaps in this way receive acknowledgment and thanks. The writer evidently does not ask this, being content with the true reward which sacrifice brings with it. But I do want the people of the diocese to know of this "Hidden Servant" of the Lord, and to feel the inspiration of this example.

Faithfully yours,

PHILIP M. RHINELANDER

ON DARING TO ABANDON THE RENTED PEW

BY CHARLES S. PEASE

It isn't exactly free pews that I wish to write about, but rather an abandonment of the policy of renting pews.

To my mind a church with rented pews is, in a way, exclusive; while a church in which no one can lease a place for himself is open to all and is inherently attractive. If we can aid, by any means, in making Grace Church even more attractive than it is I am sure that all of us are willing to further such an advance, even if we may be called on at times to surrender our accustomed place of sitting.

Sometime ago I went to an early service at St. Peter's Church, at Third and Pine Streets; I was a minute or two late and the last to enter. I knelt in a short pew, evidently recently added to fill in a corner. There was the minister, a sister of one of our Church orders, a visiting clergyman and myself—rather a very few gathered together, I thought.

At the time of saying the Creed I was astonished to see that the church was pretty well filled. The people had been kneeling within the high-backed pews and behind closed pew doors—that's the kind of pew that they built 150 years ago; perhaps the instinct of defense had something to do with architecture. I well remember my father's pew, up in New York State—that's fifty years ago, when I was a small boy. The wood work was painted white with a broad brown molding along the back and end; on the top of the pew door was a silvered name-plate; the door had a catch on it that could be opened from the inside. This pew was not quite so much of a fortress as the type of 150 years ago, but was still very exclusive.

In the process of evolution, the backs and the ends of pews have been sinking, the doors have dropped off, and the defensive effect is fading away.

In a church for which I have a great affection (Christ Church, New Haven, Conn.) the pew effect has entirely disappeared; chairs take the place of pews and the appearance of ownership of five or eight sittings has happily vanished—you feel as though you'd like to walk right in and occupy one of those chairs; it isn't any person's pew.

There is another church I love to visit; the Church of the Holy Communion, at Twentieth Street and Sixth Avenue, New York City. The seats are like a chair fifteen feet wide, if you can imagine

such a thing. Upon reaching the vestibule you are admonished by a placard that the church relies for its support on voluntary offerings; that you may sit anywhere, so long as you sit next to the person in just before you, and that you are expected to carry along your part in prayer and praise with attention and fervor. It's an inspiration to go there! You quickly note the absence of exclusiveness and feel a sort of a welcome as to God's House, not to man's house.

There are at least two reasons why we rent pews: one we offer as the important and overwhelming one and the other we say nothing about. The first reason is, we cannot pay expenses unless we do; the second reason is, we like a reserved seat in which to get our religion, just as we get accommodations in advance for the play. The latter consideration is, as a matter of fact, appallingly larger and heavier than any one of us is prepared to admit and is utterly unworthy of a Christian. The former reason shows an entire lack of faith.

A man who works for me said the other day, "I saw you going to church; where do you go?" I told him and I said, "Where do you go?" "Well," he said, "I'm an Episcopalian, but I don't go to church because I can't afford to pay pew rent." Then I said, "Come and sit in my pew." He said, "I don't exactly want to sit in a pew someone else is paying for. Rented pews make me feel as though a poor man isn't wanted."

Would we be warranted in abandoning the system of renting pews? Would we be "taking chances," as we call it in business? Let us regard the religious life as an enterprise. Some of us enter business life as an enterprise and if we expect to be successful we must be enterprising. Just so in the religious life; but here ends the parallel. In one enterprise we have man's backing, and in the other the help of Almighty God. God's work calls out His powerful support, and why should we fear for the results, if we really feel that we are engaged in an enterprise to bring more and more souls under the influence of His Church?

Some men were once engaged in an enterprise of fishing and were not making a success of it; perhaps they were working in shallow water where they could see bottom. *Someone* came to them and said, "Launch out into the deep and let down your nets for a draught;" and at His word they did launch out into the deep,

the unknown, the untried, the region of countless possibilities. You know the result: it was so great that their equipment was insufficient to bring in the draught; and so, seeing their great faith, He called them and they followed Him, and they became "fishers of men."

BROTHERHOOD NOTES

The annual spring meeting of the Brotherhood will be held at St. Peter's Church, Germantown, on the afternoon and evening of Saturday, June 5th.

The Junior meeting will commence at 3.30 P. M., the subject for the boys being: "The Future of America—What have I to do with it?" This will be an open discussion.

At 5 o'clock there will be Evensong Service at which the chaplain of the Brotherhood, Mr. Jansen, will make the address.

6.00 P. M. Supper.

7.45 P. M. General Conference. Subject: "The Boy of America—What have we to do with him?"

At both the afternoon and evening meetings, the General Secretary of the Brotherhood, Mr. Hubert Carleton, will make an address.

THE BISHOP'S BRICKS

The first Presentation Service of The Bishop's Bricks Fund was held in Old St. Peter's Church, Philadelphia, on Wednesday in Whitsun week, May 26th at 4.30 in the afternoon. It was a unique service. The Bishop received the offering, which came from so many sources, combining the interests of individuals, Junior auxiliaries and Sunday-schools, also Mothers' Meetings and many guilds and other organizations of the diocese.

Last year the children of the Junior Department of St. Philip's, West Philadelphia, under Mrs. John Loman, made a little cardboard church out of the "Bricks" which they had collected and this "Mother Church" has been the inspiration for several others which were made by members of the Junior Auxiliaries and Sunday-schools. The children carried these and presented them to the Bishop. Another little cardboard church was made by a prisoner in the Eastern Penitentiary, from bricks which he gave from his small earnings to show his interest in the Church, as he had recently been confirmed by the Bishop.

The Church House

Philadelphia, May 20th, 1915.

Dear Sir:-

By the action of the recent Diocesan Convention a radical change was made in the method of providing the funds for the maintenance of Mission work in the Diocese and in order that there may be no confusion the Board of Missions has requested us to explain the subject to the Parishes.

Heretofore the Diocesan Board of Missions was responsible for securing the money for the salaries of certain of the Missionaries, the amount needed being apportioned among the several Convocations. The Convocations then requested the various Parishes to contribute stated amounts toward this fund. Other Missions were supported by moneys collected from Parishes and individuals by various Committees authorized by the Convention and appointed by the Bishop.

In place of the collection of funds by the Board and the various Committees the Convention has adopted a General Missionary Budget including the following items: Salaries for Missionaries, lay-readers, etc., Colored Work, Italians, Immigrants, Deaf Mutes, Jews, Galilee Mission, State College, Mont Alto Sanitarium, St. Sauveur (French Church) Seamen's Mission. The Board of Missions is to be responsible for all of these.

The Convention has also changed the basis of the apportionment for Diocesan Missions to make it conform to the basis adopted for the General Missions of the Church. Upon this bases the share of your Parish in making up the Diocesan Missionary Budget (which amounts to \$34,600.) will be a little less than one-fourth of the amount you have been asked to give for General Missions.

While this on its face is a much larger sum than you were asked to give last year for your Convocation apportionment, yet when it is understood that it includes the various items which last year were given separately, it will be found in reality that the actual increase is not large.

It is requested that the offerings be taken as usual for the various items included in the Budget as above set forth and that the members of the Parishes as individuals make their usual contributions for these purposes. All such offerings and contributions will be credited on the Parochial apportionment.

To enable this to be done it will be necessary that all Parochial and individual offerings and contributions for these objects be sent to the Treasurer of the Convocation in which your Parish is located with the request that the same be credited on the Parochial apportionment for Diocesan Missions.

We believe that if the matter is fully understood by the people of your Parish they will gladly respond and enable you to fully meet your apportionment.

The Board of Missions has appropriated the full amount of the Budget to meet the salaries of the Missionaries now at work in the several Mission Stations so that any failure on the part of the Parishes to meet their apportionment will seriously embarrass the Board.

The Treasurer of the Board whose address is Broad and Chestnut Streets, will gladly furnish additional information upon request.

By order of the Board of Missions,

T. WILLIAM DAVIDSON, Secretary.

1915-16

Apportionment for Diocesan Missionary Budget

In accordance with the resolution adopted by the Board of Missions, and the Convention of the Diocese, that the basis of apportionment of the Diocesan budget shall be *pro rata* on the apportionment adopted for general missions, the following parochial shares have been calculated. It is to be noted, however, that the amount of \$3,000, asked for the *Sustentation Fund*, is required by Canon XXI to be apportioned by another method. This amount has accordingly been deducted from the \$37,600 asked for the Missionary work of the Diocese, making the total of this apportionment to be \$34,600.

The totals of the parochial shares of each Convocation are as follows:

Chester.....	\$4,350.08
West Philadelphia.....	4,384.75
Norristown.....	2,691.56
Germantown.....	7,461.32
North Philadelphia.....	6,661.85
South Philadelphia.....	9,050.44
Total.....	\$34,600.00

The parochial shares have in each case been determined by multiplying the parochial share in the apportionment for general missions by .2407106. One mission which no longer exists has been omitted. And in three cases the bases, or net incomes, have been corrected.

COMMITTEE ON PAROCHIAL APPORTIONMENT.

WALTER A. MATOS,
Chairman.

Diocesan Missionary Budget

Salaries for missionaries, lay-readers, etc.....	\$16,850.00
Colored work.....	6,000.00
Italian.....	4,500.00
Immigrants.....	700.00
Deaf Mutes.....	2,500.00
Jews.....	1,500.00
Galilee Mission.....	750.00
State College.....	300.00
Mont Alto Sanitarium.....	300.00
St. Sauveur (French Church).....	500.00
Seamen's Mission.....	700.00
	\$34,600.00

Convocation of Chester

New London, St. John's.....	\$0.82
West Vincent, St. Andrew's.....	.89
Essington, St. John the Evangelist.....	1.04
Warwick, St. Mary's.....	1.93
Marcus Hook, St. Martin's.....	2.64
Concord, St. John's.....	4.09
Great Valley, St. Peter's.....	5.42
Parkesburg, Ascension.....	7.58
Pequea, St. John's.....	9.17
Kennett Square, Advent.....	9.87
Prospect Park, St. James's.....	10.76
Clifton Heights, St. Stephen's.....	11.31
Honeybrook, St. Mark's.....	12.31
Chester, St. Luke's.....	12.93
West Whiteland, St. Paul's.....	13.54
Swarthmore, Trinity.....	20.43
Morton, Atonement.....	26.17
Highland Park, Holy Sacrament.....	32.33
Wynnewood, All Saints'.....	32.80
Collingdale, Trinity.....	34.75
Darby, All Saints'.....	39.92
Rockdale, Calvary.....	46.09
Norwood, St. Stephen's.....	49.85
Downingtown, St. James's.....	56.53
Media, Christ.....	81.15
Radnor, St. Martin's.....	90.48
Lower Merion, St. John's.....	103.10
Ridley Park, Christ.....	112.97
Paoli, Good Samaritan.....	119.98
Radnor, St. David's.....	124.95
Coatesville, Trinity.....	134.32
West Chester, Holy Trinity.....	195.11
Bala, St. Asaph's.....	237.75
Lansdowne, St. John the Evangelist.....	278.26
Chester, St. Paul's.....	287.38
Ardmore, St. Mary's.....	302.45
Wayne, St. Mary's.....	377.85
Rosemont, Good Shepherd.....	441.50
Bryn Mawr, Redeemer.....	1,019.66
Total.....	\$4,350.08

Convocation of West Philadelphia

St. Titus's.....	\$5.63
St. Barnabas's, West.....	36.74
St. Michael and All Angels'.....	37.48
Transfiguration.....	51.88
St. James's, Hestonville.....	62.82
Holy Comforter.....	78.93
St. George's, West.....	82.11
Calvary.....	102.49
Epiphany, Sherwood.....	115.03

Redemption.....	\$135.32
Chapel of the Mediator.....	197.59
St. James's, Kingsessing.....	212.44
St. Andrew's, West.....	234.19
Atonement.....	327.02
Grace.....	335.77
St. Philip's.....	337.82
St. Mary's.....	485.91
St. Paul's Memorial, Overbrook.....	607.42
The Saviour.....	938.16
Total.....	\$4,384.75

Convocation of Norristown

Perkiomen, St. James's.....	\$1.02
Hatboro, Advent.....	5.00
Royersford, Epiphany.....	6.55
Willow Grove, St. Anne's Chapel.....	8.99
Upper Providence (Oaks), St. Paul's Memorial.....	15.34
Lansdale, Holy Trinity.....	18.30
Rockledge, Holy Nativity.....	23.28
Ambler, Trinity Memorial.....	56.94
Valley Forge, Washington Memorial Chapel.....	60.82
Weldon, St. Peter's.....	77.10
Upper Merion, Christ.....	83.03
Pottstown, Christ.....	104.91
Gwynedd, Messiah.....	108.60
Norristown, All Saints'.....	141.51
Wyncote, All Hallows'.....	182.91
Whitemarsh, St. Thomas's.....	185.40
Conshohocken, Calvary.....	203.70
Phoenixville, St. Peter's.....	255.38
Norristown, St. John's.....	262.40
Jenkintown, Our Saviour.....	414.90
Cheltenham, St. Paul's.....	475.48
Total.....	\$2,691.56

Convocation of Germantown

Centre Hill, Trinity.....	\$0.03
Fallsington, All Saints' Memorial Chapel.....	3.37
Quakertown, Emmanuel.....	3.55
Hulmeville, Grace.....	3.96
Philadelphia, St. George's Chapel, Venango.....	4.76
Langhorne, St. James's.....	5.81
Philadelphia, House of Prayer.....	9.18
Yardley, St. Andrew's.....	12.82

Philadelphia, St. Barnabas's, German- town.....	\$15.30
Philadelphia, St. Stephen's, Bridesburg	20.59
Morrisville, Incarnation.....	22.99
Philadelphia, St. Alban's, Roxborough.	25.27
Eddington, Christ.....	25.50
Bristol, St. James's.....	27.78
Newtown, St. Luke's.....	28.55
Philadelphia, St. Bartholomew's, Wissi- noming.....	28.91
Buckingham, Trinity.....	32.44
Philadelphia, St. Ambrose's.....	34.81
Philadelphia, Christ, Franklinville.....	40.61
Philadelphia, St. George's, Richmond..	49.09
Philadelphia, St. Alban's, Olney.....	49.18
Philadelphia, St. John the Baptist, Germantown.....	49.87
Philadelphia, St. Stephen's Wissahickon	50.99
Philadelphia, St. Paul's, Aramingo....	52.05
Bristol, St. Paul's.....	56.08
Philadelphia, St. Luke the Beloved Physician, Bustleton.....	58.56
Philadelphia, Trinity, Southwark.....	59.98
Doylestown, St. Paul's.....	64.20
Philadelphia, St. Nathanael's.....	64.29
Philadelphia, Holy Innocents', Tacony.	71.04
Philadelphia, Free Church of St. John.	95.96
Philadelphia, Emmanuel, Holmesburg.	105.23
Philadelphia, St. Martin's, Oak Lane..	114.33
Philadelphia, Epiphany, Germantown.	177.75
Philadelphia, St. David's, Manayunk..	183.11
Philadelphia, Trinity, Oxford.....	189.26
Philadelphia, St. Timothy's, Rox- borough.....	228.94
Philadelphia, St. Michael's, German- town.....	231.37
Philadelphia, All Saints', Torresdale...	284.07
Philadelphia, Christ, Germantown....	372.64
Philadelphia, Grace, Mt. Airy.....	380.49
Philadelphia, St. Mark's, Frankford...	383.28
Philadelphia, St. Luke's, Germantown.	665.33
Philadelphia, St. Peter's, Germantown.	675.48
Philadelphia, Calvary, Germantown...	715.54
Philadelphia, St. Paul's, Chestnut Hill.	730.33
Philadelphia, St. Martin in-the-Field..	956.65
Total.....	\$7,461.32

Convocation of North Philadelphia

All Souls'.....	\$17.26
St. Augustine's.....	24.39
St. John's, Northern Liberties.....	24.64
Messiah, Port Richmond.....	33.63

Advent.....	\$43.36
St. Barnabas's, Kensington.....	58.68
Good Shepherd, Kensington.....	71.85
Emmanuel, Kensington.....	74.56
St. John Chrysostom.....	103.33
St. Bartholomew's.....	112.79
St. Luke's, Kensington.....	117.90
Zion.....	124.86
St. Matthias's.....	167.10
Annunciation.....	179.58
Christ.....	189.06
Covenant.....	204.64
St. Simeon's.....	208.96
Advocate Memorial.....	231.60
Resurrection.....	247.78
St. Jude and the Nativity.....	265.48
St. James the Less.....	275.61
Incarnation.....	417.69
St. Matthew's.....	472.63
St. Stephen's.....	639.57
St. Clement's.....	769.95
St. James's.....	1,584.95
Total.....	\$6,661.85

Convocation of South Philadelphia

L'Emmanuello.....	\$2.33
St. Sauveur.....	2.69
St. Timothy's Chapel.....	3.20
St. John the Evangelist.....	13.92
St. Thomas's.....	38.72
Crucifixion.....	71.46
St. Paul's Memorial, Fifteenth and Porter Streets.....	108.68
All Saints', Moyamensing.....	112.20
St. Simon the Cyrenian.....	131.89
St. Elizabeth's.....	141.19
Prince of Peace.....	146.96
Holy Trinity Memorial Chapel.....	177.65
Christ Church Chapel.....	192.67
Holy Comforter Memorial.....	227.70
Ascension.....	243.02
Memorial Chapel of the Holy Com- munion.....	276.26
St. Andrew's, Eighth Street.....	336.57
Gloria Dei.....	343.86
St. Luke and the Epiphany.....	1,145.74
Holy Apostles.....	1,232.22
St. Mark's.....	1,233.76
St. Peter's.....	1,327.74
Holy Trinity.....	1,540.01
Total.....	\$9,050.44

Mount Vernon 6 Oct 1797.

Dear Sir

Enclosed you will receive
 the subscription paper, and a check upon
 the Bank of Alexandria for twenty five
 dollars. I would have given more, but
 my expenses run high, and my finances
 are low. Having, before I left Philadel-
 phia, been obliged to sell two valuable
 tracts of land in that state to enable me
 to meet the former. With esteem and regard
 I am, Sir
 Your obedient servant
 G. Washington

A. M. Hartshorne

FACSIMILE OF A LETTER FROM THE FIRST PRESIDENT OF THE UNITED STATES

WASHINGTON'S EXAMPLE IN GIVING

The original of the above letter is in the possession of one of the editors of THE CHURCH NEWS, having been written to his great-grandfather in response to an appeal to join with others in contributing to some charitable purpose. The position in which Washington found himself after many years given unreservedly to the service of his country—namely, with expenses running high and receipts running low—is that in which so many people find themselves at the present

time, and for that reason his manner of treating the appeal which was made to him is especially instructive. Many men consider their straightened financial condition a sufficient reason or at least a valid excuse for refusing to give anything to charitable purposes, but Washington did not think so, and he only referred to the matter in order that the amount of his contribution might not be considered to be the measure of his sympathy with the project. Moreover, this was a subscription paper, and the amount of his subscription must have appeared on

it. There are men whose pride is such that unless they can put their names down on such a paper for an amount that will look creditable they will not subscribe anything. Twenty-five dollars from the most prominent man in the country, and its first President, did not make a very impressive showing, and Washington's letter shows that he felt that, but, to his everlasting honor he did not let any such thought prevent his doing what he could to help a good cause. The cause is unknown, and Washington is dead, but, "he being dead, yet speaketh," and gives



ST. STEPHEN'S, CLIFTON HEIGHTS

us an example in giving, as he did in so many other things. A great many people at the present time cannot give what they would like to give, or what they could give in normal times, but they can give something, and if they follow Washington's example they will give what they can, and give it with dignity and cheerfulness.

ST. STEPHEN'S, CLIFTON HEIGHTS

St. Stephen's Sunday-school, Clifton Heights, Pa., undertook during Lent to raise their church apportionment as they have always done since the Rev. E. H. Bonsall, Jr., became their rector. This year a Missionary Banner was offered as a prize to the class which collected the largest amount of money, and at the 2.30 P. M. service on Easter Day the Rev. Mr. Bonsall presented to Miss Amy E. Leith and her class of thirteen girls the banner. This class is now known as the Missionary Class for 1915.

A few years ago the school had an average attendance of about fifty and at the present time the average attendance is over one hundred. Mr. Bonsall has started a Men's Bible Class which had an attendance May 19th of twenty-six. The membership of the school is now 144.

RE-ORGANIZING THE CITY MISSION

One of the busiest centers of beneficence in the diocese has its administrative office in Old St. Paul's Church. A widespread and generous interest in its manifold activities was developed under

the aggressive leadership of Doctor Duh-ring; and now an eager desire is widely entertained to seize the obvious opportunity for developing the work in such wise as to secure a closer relationship with other diocesan enterprises and to re-emphasize the functions by which the "Resolved, That the Bishop and the Bishop Suffragan be requested to take the suggestion under consideration and after conference with the Committee on Re-organization to report at its next meeting their recommendations."

Accordingly the accompanying statement was submitted and approved; it should of course be understood that the program outlined represents an ideal which cannot be carried out save in the rather distant future, and with various canonical changes.

The Ideal

Effective spiritual ministry to "The Masses" in the name of the Church in the diocese.

The Requirements

1. A strong and loyal spiritual head and center.

(a) Disciplined.

(b) Directed.

(c) Sustained.

2. Trained and efficient workers (clerical and lay).

3. Leadership in the Social Service work of the Church.

4. Coordination of agencies and institutions.

5. Securing and distributing volunteers.

6. Reliable and adequate finance.

The Methods

1. Personal oversight and direction of the clerical staff and workers and of the institutions of the City Missions.

2. Conferences and forums for instruction and discussion.

3. Careful division of ministry in well-defined departments:

(a) Institutions, hospitals, jails, homes, etc.

(b) Rescue work.

(c) Foreigners.

(d) "Unchurched."

(e) Relief Bureau.

(f) Social Service Department.

4. Planting, developing and sustaining mission stations.

5. Advertising and appealing.

With all this in view a more effective and direct contact and connection with the Diocesan Episcopate is much to be desired, and has already been somewhat provided for.

To obviate as far as possible any temporary loss of opportunity, and to provide at once for that closer contact with the Diocesan Episcopate, which is so obviously desirable, the Bishop Suffragan has been requested to assume such immediate oversight and direction of the work of the City Mission as shall seem wise and practical to him and to the Bishop, to the end not only that its present efficiency may be conserved and strengthened, but also that some actual measure of preparation for its future development and its harmonious adjustment to the other activities and interests of the diocese may be accomplished. Such oversight and leadership by the Bishop Suffragan at this time may usefully be exercised in many definite and highly important directions, as, for instance, in the work of coordinating the charitable institutions and societies of the diocese; of consolidating the influence of the Church in support of social reform movements, especially those affecting the city area; of developing the missionary work of the Church among Italians, Hebrews and others. Already he is active in behalf of these and other kindred movements, and the success achieved will be given increased significance and permanence if related in his person to the City Mission. It should also be noted that whatever may be accomplished in this way, along these or similar lines will be of great importance, in that it will help to make definite and concrete the work

which will be required of the superintendent of the City Mission.

There is every reason to expect that the Board of Council will secure at an early date the permanent leader best qualified to represent the diocese in this important post; and that when he takes up the work he will, according to the genius of his talents and training, help to give a yet clearer and more specific application to the ideal and plan outlined.

The various enterprises of the City Mission have enjoyed an unusually prosperous year under the efficient assistant superintendent, Mr. McHenry, and are being so strengthened and coordinated as to afford every encouragement to the incoming chief in the carrying out of his program.

With becoming modesty, yet with cathedral-like inclusiveness, our well equipped foundation is ready to be utilized more directly toward the unifying of many diocesan activities, and toward the relating of them more effectively with the manifold philanthropies in the community. With such a progressive purpose it confidently counts upon the continued sympathy of all its old friends, and the hearty endorsement of an enlarged circle of supporters.

LOUIS C. WASHBURN.

WANTED—A PIANO

St. John's Church, Pequea (the corporate name), is in the village of Compass, Pa., six miles from the nearest railroad or trolley, hence it is "shut-in." Amusements of the right sort are infrequent. Many will drive or walk for miles seeking diversion. In such communities the Church should be the center of all that is social as well as spiritual. We are greatly in need of an upright piano. If this could be shipped to Parkesburg we could arrange for bringing it to Compass. Possibly there is a parish or a parson who would donate a piano for the benefit of our work.

WARREN R. YEAKEL, Vicar.
COMPASS, PA., May 11, 1915.

READING CIRCLES FOR CLERGY

The Reading Circles for Clergymen of this Diocese met at the Church House, May 17th. The Rev. Crosswell McBee opened the discussion on "The Resurrec-

tion Body." The next meeting will be on Monday, October 25th, at 2.30 P. M. The discussion of the subject "Christian Casuistry" will be opened by the Rev. Robert B. Green, with a review of the book by A. H. Bavestock, "The Priest as Confessor;" (Leaflet 61.) and that on "The Care of Souls" by Bishop Webb.

GIRLS' FRIENDLY SOCIETY

The Spring Council Meeting for the Diocese was held in the parish house of the Church of the Holy Trinity, Wednesday afternoon, April 21st. It was followed in the evening by the Annual Conference for Associates, when reports of the winter's work were presented by the vice-presidents of the five districts into which the diocese is divided, and addresses made by Miss Theodora S. Butcher of the Bureau of Occupations for Trained Women, on "Vocations for G. F. S. Girls;" and Miss Mildred H. Lane of the Consumer's League, on "The Duties of Associates as Consumers."

The annual service for members and associates in the diocese was held in the Church of the Holy Trinity, on April 28th; over 1,200 present. The sermon was preached by the Rev. George L. Richardson. The offering went to the support of the Holiday House, Cape May. In the parish house there was a fine display of the many useful articles made by the members for the Lenten missionary boxes.

The annual service for the candidate classes was held May 8th in the Church of St. Barnabas, West Philadelphia, attended by about 450 children. The Rev. Charles S. Lewis, of Burlington, N. J., addressed them on faith and purity. The children had worked during Lent for St. Christopher's Hospital, and the articles made were remarkably good. The offering was given to the hospital.

The literature department gave a delightful entertainment on Saturday afternoon, May 15th, between 250 and 300 being the guests of the branch at the Church of the House of Prayer, Branchtown. A play was given by the members from Christ Church, Franklinville, and ten prizes of pictures and books were awarded for the best papers on the books read during the winter. The literature department furnishes a list of books, which includes a course on "Art."

The Girls' Friendly Society has opened a lodge in San Francisco, at 2121 Buch-

anan Street; telephone number, Fillmore 3408. The board is from five to eight dollars a week; the house will accommodate 31. From reliable sources it is stated that there is no employment to be had in San Francisco, so that the lodge will probably be patronized only by visitors to the Exposition, but it does provide a safe and cheap boarding-house for women and girls. Reservations should be made at once, through the house-mother.

Associates, when traveling or visiting, are urged to do missionary work in bringing the Society before people, especially before rectors who have not branches in their parishes.

THE CHURCH PERIODICAL CLUB

Outside and Inside

"The success of a worker at home or abroad depends largely upon his own attitude toward the work and his sense of responsibility toward God and his fellows. . . . Methods are useful, but CHRIST is the secret of success." These words of Mr. S. E. Stokes, Jr., apply to the members of the Church Periodical Club as if written for them specially. Below it will be seen how they work out.

In the report for 1914 and 1915 just issued it is stated that during the year two new branches were started, making 84. It is hoped that in the near future those parishes having no part in this missionary work of supplying the clergy and others with literature will fall in line. The annual tea was given and monthly conferences of librarians were held. Committees were formed on the School; on Entertainments; on Books; and on Ex-Librarians. This last will enable the Club to utilize the interest and services of those who are no longer in the official capacity of librarian. The United Effort Libraries, going as an expression of the work of the diocese, in addition to the books sent from the branches individually at all times, were three: two of 500 each and one of 328 volumes. Besides these, many children's, devotional, school, foreign, and paper-bound ones for hospitals brought the figures up to 2,000. The usual Christmas box was given.

For the better instruction in the work of the C. P. C. a day's school was held, beginning with the Holy Communion, the Bishop celebrating. Classes followed all day, allowing recess for luncheon,

ending with an address by Miss Thomas, the executive secretary of the Society. The Bishop closed the sessions with a tribute to the far-reaching influence and helpfulness of the work. Then came prayers and the benediction. The attendance was excellent and every one left feeling she had gained both instruction and inspiration. The kindness and aid of THE CHURCH NEWS in publishing monthly accounts of the C. P. C. were noted with gratitude. A memorial tribute was paid to the late Miss Elizabeth Waln Vaux, who has been a faithful librarian for many years. The matter of finance was considered and branches urged to contribute more generously.

All this is the shell of the Club, the real kernel lies in the personal touch which goes, or should go, with each book or magazine. Warm friendships spring up between donor and recipient, persons who have seen one another. It is not the gift as much as the letter that makes these. This summer a librarian expects to visit a recipient in the West to whom she has been sending for a long time. Twenty years correspondence caused donor to remember her recipient in her will. Christmas presents and photographs are constantly exchanged and it is wonderful what a feeling of possession is expressed when a donor speaks of "my missionary."

This delightful letter may vitalize these words: "I was very glad to see your handwriting once more, showing you still remembered me. I was thinking about you only a few days before your letter was received, strange as it seems. I wish that the next time your journey led you by ——— you would stop over. I am sure you would find the old burg interesting. But the chief reason I would like you to tarry awhile in old Virginia is that I would so much like to hitch up 'my one-horse shay' and go and meet you. Our lives are strictly the simple 'annals of the poor.' There is no mission or reading room near here, and the people around here are simply delighted when I turn the literature the C. P. C. sends me over to them when I am through with it. There is a blacksmith and a hopeless invalid, for instance, and to a family several miles away a member of which told me the magazines went in turn to five families more. So you see a box of reading matter would be more enjoyed in our quiet neighborhood than any town dweller could imagine."

THE UNITED OFFERING

The eleventh annual service with the presentation of the United Offering was held in the Church of the Incarnation on Thursday, April 29th, the Bishop of the Diocese being the celebrant and the rector, the Rev. N. V. P. Levis, the preacher. The sermon, from the text "For the love of Christ constraineth us," was clearly and forcefully United Offering and made a strong appeal to everyone. There was an attendance of 365. It looked a good congregation, but when one considers that there are about 36,000 women communicants in the Diocese of Pennsylvania, one realizes that we are a long, long way from the attainment of the ideal for the Presentation Service, that it shall be our great Annual Corporate Communion.

While this is an *annual service*, the offering presented is a *semi-annual offering* (except in the case of a few parishes in which collections are made annually only). Therefore the offering presented at the Church of the Incarnation (\$7,860.18) represented the amount of the collections made by the parish treasurers since November first. The offerings for the six months from May to November in each year are sent directly to the diocesan treasurer for deposit. It seems necessary to make this explanation in order to correct a misunderstanding which has arisen in regard to the matter.

MARY E. S. NORTH,
Diocesan Treasurer.

THE BISHOPTHORPE MANOR SUMMER SCHOOL FOR SUNDAY-SCHOOL WORKERS

The fifth session of this Summer School at South Bethlehem, Pa., will begin on Monday, June 28th, at 4 P. M. It will close on Friday, July 2d, at 1 P. M.

The following are some of the instructors and their subjects: Prof. Foley, of the Philadelphia Divinity School, will lecture on "The Characteristics of the Prayer Book;" Miss Helen I. Jennings, Superintendent of Junior Work in Trinity School, Pottsville, will speak on "Methods of Teaching;" Miss Zettan Gordon, Head of the School for Delinquent Children at Reading, will discuss "The Development of the Child;" The Rev. William L. DeVries, Ph. D., Canon of St. Alban's Cathedral, Washington, D. C., will lecture on "The Opening Chapters of the Book of Genesis;" the Rev. S. U.

Mitman, Ph.D., Field Secretary for Educational Work of the Province of Washington, will speak on "Sunday-school Organization and Management." There will be a series of conferences and a number of illustrated lectures. All exercises, weather permitting, are to be held out of doors.

The cost of attendance is very moderate: Enrolment (to be sent to the Rev. S. U. Mitman, South Bethlehem, Pa.), \$2.00; room and board for the full session, \$5.00; per diem, \$1.25, single meals, 35 cents; round trip fare from Philadelphia, \$2.70.

The following are the clergy who are expected to officiate at St. John's P. E. Church, Cape May, N. J., for the season of 1915:

Sunday, June 13.—The Rev. W. J. Cox, A.M., B.D., rector of St. Andrew's Church, West Philadelphia.

Sunday, June 20.—The Rev. C. Rowland Hill, B.D., rector of St. Matthias' Church, Philadelphia.

Sunday, June 27.—The Rev. Richard W. Hogue, rector of Church of the Ascension, Baltimore, Md.

Sunday, July 4.—The Rev. Floyd W. Tomkins, D.D., rector of Church of the Holy Trinity, Philadelphia.

Sunday, July 11.—The Rev. Frederick A. MacMillen, rector of Christ Church, Reading, Pa.

Sunday, July 18.—The Rev. Royden Keith Yerkes, D.D., rector of Church of the Transfiguration, West Philadelphia.

Sunday, July 25.—The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Diocese of Bethlehem, Pa.

Sunday, August 1.—The Rt. Rev. Paul Matthews, Bishop of Diocese of New Jersey.

Sunday, August 8.—The Rev. J. Henning Nelms, D.D., rector of Church of the Ascension, Washington, D. C.

Sunday, August 15.—The Rev. Winfield S. Baer, rector of Trinity Church, Elizabeth, N. J.

Sunday, August 22.—The Rev. A. Edwin Clattenburg, vicar of Christ and Immanuel Churches, Wilmington, Del.

Sunday, August 29.—The Rev. C. M. Perkins, rector of Trinity Church, Vineland, N. J.

Sunday, September 5.—The Rev. Llewellyn N. Caley, B.D., rector of Church of St. Jude and the Nativity, Philadelphia.

NEWS-DEPARTMENT

THE REV. B. S. SANDERSON, Editor, Wyncote, Penna.

*** Kindly send all brief items of news, personal or parochial, to the Department Editor, at the above address, not later than the 15th of each month. The Editor would be particularly glad to receive copies of parish papers.

The Rev. G. N. Holcomb, of the Diocese of Connecticut, entered upon the rectorship of Trinity Church, Buckingham, the first of May. Mr. Holcomb is a graduate of Trinity College and of the Philadelphia Divinity School. He took post-graduate work at the Harvard Divinity School. For nine years he was a member of the Faculty of the Massachusetts Agriculture College at Amherst, where he was one of the pioneers in the scientific study of the economics and sociology of rural life. As a specialist in this important field he is a decided acquisition to our diocesan life.

Mrs. Joseph Crawford has had placed over the south door of Calvary Church, Conshohocken, a transom window in memory of her two sisters, Eliza Siter Wilson and Athalia L. Wilson. The memorial was built by the Willet Stained Glass and Decorating Company of Chestnut Hill. The window adds much to the beauty of the church.

Miss Josephine Lewis, daughter of the late Chief Justice Ellis Lewis, disposes of an estate valued at \$116,000 in a will admitted to probate. Miss Lewis died May 1st. The will, with three codicils, provides bequests for a number of church and charitable organizations. A bequest of \$2,500 is made to the officers of St. Stephen's Church to endow a pew in memory of the father of the testatrix, and another bequest of \$2,500 is made to the endowment fund of the same church. The Church Home for Children at Angora is devised \$3,000 for a memorial foundation. The Home of the Merciful Saviour for Crippled Children is given \$1,000, the Children's Aid Society, \$1,000; the Academy of the Fine Arts of Philadelphia, \$1,000, and the Historical Society of Pennsylvania a marble bust entitled "Young Augustus."

On Wednesday in Easter week, in Christ Church, Rochester, N. Y., the Rev. Edward Selden Lane, junior curate of St. Luke's, Germantown, was married to Miss Mary Bogue.

A beautiful example of wood carving, representing the "Last Supper," after De Vinci's famous painting, has been obtained in Italy by Mr. William Ellis Scull of Overbrook and is to be used by him as the front of the altar which he is presenting to St. Barnabas' Memorial Church (Sixty-fourth Street and Haverford Avenue) in memory of his close friend the late Bishop Mackay-Smith. The panel of the "Last Supper" is Italian walnut and is the work of a famous Florentine carver in wood. The altar itself is to have on either end inscriptions referring to our late bishop. The altar is to be dedicated by Bishop Rhinelander on St. Barnabas Day, the first anniversary of the consecration of the church.

By the will of the late Mary R. Neagle, a life interest in an estate of \$24,000 is given respectively to a sister and brother. On the decease of the latter a similar interest is to be shared by two nieces and a nephew. On the death of the last direct heir the principal is to be divided, share and share alike, between the Domestic and Foreign Missionary Society of St. Luke and the Epiphany Church, Philadelphia, the Home of the Merciful Saviour for Crippled Children and the Endowment Fund of St. Luke's Church, Bustleton.

The week following the consecration of St. Mark's Church, Frankford, was observed by the congregation with a succession of services and public exercises which were all largely attended and of uniform interest. The commanding place St. Mark's occupies (and rightly) in the community was attested at a reception

when the parish house was thronged and practically all the ministers of Frankford eulogized St. Mark's and the wonderful religious and civic work done by Mr. Harding. Bishop Garland and the Rev. John Mockridge preached respectively on Tuesday and Friday evenings to large congregations.

At a service of peculiar impressiveness the Rev. John Mockridge, D.D., was instituted by Bishop Rhinelander as rector of St. James' Church, Philadelphia, on the morning of Ascension Day. The spacious edifice was crowded to the doors. The choir of forty men and boys under the direction of Mr. Wesley Sears was supplemented by forty musicians from the Philadelphia Orchestra, under the leadership of their conductor, Leopold Stokowski. The musical program included Gounod's St. Cecilia Mass and appropriate anthems. The Bishop was the preacher.

The recent tragedy of the "Lusitania" has come home to the congregation of All Hallows', Wyncote, with tremendous significance, involving as it has the loss of two of the oldest and most efficient of their members, Mr. and Mrs. Harry J. Keser, of whom at this writing there has been no trace. Connected with All Hallows' from its inception (in 1891) both Mr. and Mrs. Keser had been always constant worshipers, devout communicants and generous supporters. Their growing prosperity was always shared in by the church of their birth and the parish of their love. They are survived by an only son, a member of the Class of 1918 at the University of Pennsylvania.

In addition to his other duties, the Rev. R. K. Yerkes, D.D., has been conducting on Thursday evenings a Bible Class for the men of St. Paul's, Overbrook. The rector speaks in high praise of the original and informing way in which Dr. Yerkes has impressed the essential teaching of our Lord's Parables.

The Rev. C. C. Pierce, D.D., rector of St. Matthew's Church (Eighteenth Street and Girard Avenue), has purchased a residence in Ridley Park, which he and his family will occupy for the summer and fall and perhaps permanently.

A correction in the May issue should be made. The first item on page 353 is a part of the first item on page 344.

Work among the Italians in the diocese is being pushed with new vigor. Timely information concerning it is to be given

through the medium of a folder (issued occasionally) known as "Missionary Work Among Italians." The first issue distributed at the convention is well worth the careful study of every one really interested in the growth of the Church. It presents most suggestive facts.

The sixty-fifth anniversary of the organization of the Church of the Resurrection (Broad and Tioga Streets) was fittingly celebrated on Sunday, May 2d, and the following days. The rector, the Rev. J. O. McIlhenny, gave an historical address Sunday morning and the Rev. George C. Foley, D.D., preached to the combined guilds of the parish in the evening. The newly-acquired property adjoining the church on Broad Street is being rebuilt in conformity with the present group of buildings, for use as a rectory.

St. Paul's Church, West Whiteland (the Rev. Jules C. Prevost, M.D., rector), has received a gift to its Endowment Fund of \$1,000 from Mrs. William Garrett of Philadelphia.

A belated item, but none the less timely. In addition to the regularly scheduled services for the day, on Good Friday morning, early, the Rev. John E. Hill, rector of All Saints' Church (Eleventh Street and Snyder Avenue), held a special service which was attended by about 200 of the operatives of one of the large textile mills in the neighborhood. The significant thing is that the request for the service came from the operatives themselves.

About the middle of May religious and social work among the Italians in the Great Valley (Convocation of Chester) was begun under the direction of the Rev. Jules C. Prevost, M.D. Miss Anne T. Young, a trained worker with several years of experience in the College Settlement and elsewhere, has been appointed as the worker. The experiment will be watched with sympathetic interest, as it is the first undertaking of the kind in the rural work of our diocese.

The attention of the clergy and thoughtful laymen is called to Dr. H. C. Vedder's "Socialism and the Ethics of Jesus" (Jacobs, 45 cents) as a book of particular value and just now worthy of serious consideration in view of present-day problems. A larger volume by the same author, "The Gospel of Jesus Christ and the Problems of Democracy," will also

be found to be of absorbing interest to every student of social and religious problems.

The April "Club Night" of the Church Club of the diocese, April 26th, was most enjoyable for all who were able to attend. The subject was "The Proposed Revision of the Prayer Book," the topic being opened by the rector of St. Timothy's, Roxborough. Mr. Halsey, after declaring himself personally "in no hurry for revision," in a most interesting fashion outlined several changes which might be made "if we came to revision." The very general discussion which followed showed how keenly alive so many of the laity are on this subject.

During the sessions of our diocesan convention, about twenty-six of the clergy, graduates or former students of the General Theological Seminary, held an informal meeting and voted to take steps looking towards the formation of a local alumni association. There are at present over fifty alumni of the G. T. S. in the diocese.

The Church Historical Society held a meeting in the Church House on Thursday evening, April 29th, when a most valuable lecture was delivered by Dr. William Muss-Arnolt, of the Boston Public Library, his theme being "Post-Caroline English Revision Attempts and the London Reprint of the Proposed Book of 1785-86." It is to be regretted that the exceedingly valuable lectures provided by this society should not command larger audiences.

The rector of the Church of the Ascension, Philadelphia, has appointed Miss Marie E. Bowen, who has been working during the winter in connection with the Emergency Aid, and who is experienced in Church work, especially with children, as parish worker.

On the second Sunday after Easter the Rev. Norman V. P. Levis completed his twelfth year as rector of the Church of the Incarnation, Broad and Jefferson Streets. During this period there have been 297 baptisms, 388 persons confirmed, 141 marriages and 388 burials. The total income and contributions have been about \$200,000, of which \$12,000 has been given for the Endowment Fund, \$38,000 for improvements (notably the commodious parish house) and nearly \$40,000 for missions and charities.

The Rev. J. Clayton Mitchell, who has been absent from his parish for several months, has (owing to continued ill health) resigned the rectorship of Calvary Church, Germantown, of which he has been in charge for seven years.

The Rev. Frank S. Ballentine has obtained the consent of the city officials to conduct open-air services in the parks and public recreation centers of Philadelphia.

The Rev. Francis J. Hall, D.D., Professor of Systematic Theology at the General Theological Seminary, New York City, gave an address before the "Catholic Club" of Philadelphia, May 3d, in St. Mark's parish house. His theme was "The Personality and Work of God the Holy Spirit." It proved most helpful and illuminating to all who were privileged to be present.

Since the advent of the new vicar of the Chapel of the Mediator (the Rev. Mr. Osgoods) shortly after Easter, there has been a noticeable increase in interest, and the congregations have overcrowded the chapel at all the services. The corporation have purchased additional ground for the extension of the property in view of the new building which is planned as a memorial of the late George C. Thomas.

The sacristy of St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, has been entirely and beautifully furnished and equipped by the Misses Graham as a memorial of their father, the late William Graham. The donors are among the most loyal and devoted members of the parish. The same parish received at Easter from the Misses Hawkins the gift of a handsome white chalice veil, burse, etc., for use in Holy Communion. During the Convention year just ended fifty-nine persons have been presented for confirmation from St. Barnabas.

In answer to various inquiries, Bishop Rhinelander authorizes us to say that copies of the Service for Intercession for Peace (used by him at the sessions of the Diocesan Convention) may be procured in any quantity, through his office in the Church House, at the rate of fifty cents per hundred.

Funeral services for the late Rev. Joseph L. Miller were held from St. Stephen's Church, Philadelphia, on Tuesday morning, May 11th, with a large congregation and a considerable number

of the clergy in attendance. The services were conducted by the Bishop Suffragan and the rector of the parish, with which the deceased presbyter had for long been officially connected and where he was greatly beloved by all classes of people. The interment was in Mt. Airy. A committee consisting of the Rev. Dr. Hodge, the Rev. Dr. Foley, the Rev. Dr. Rawne and the Rev. Mr. Huff have been appointed to prepare a suitable minute on behalf of the clergy.

The Church of the Good Shepherd, Rosemont, the Rev. Chas. Townsend, rector, is very soon to have a beautiful new west window in the church, the munificent gift of Mr. Thomas McKean in memory of his mother, Mrs. Elizabeth Wharton McKean. Acting upon the suggestion of the architectural commission of the diocese, the secretary of which is Dr. Burton Chance of that parish, the vestry have decided to replace the present rose window with one of perpendicular Gothic design, this latter type being in closer harmony with the Gothic architecture of the church building. The window will be in five panels with St. Michael and the dragon as the dominant figure. The stained-glass work is being executed by Mr. Alfred Godwin, of Philadelphia, and the stone tracery by the firm of Samuel, Hutchinson & Co., Trenton, N. J. Mr. Percy Fowler, of Bordentown, N. J., the designer of the beautiful rood-screen, is the supervising architect. It is hoped that the window will be completed in time to be unveiled and blessed on Sunday, June 13th.

A number of church and other charitable societies will eventually receive substantial legacies from the estate of the late Miss Sally Roberts Smith under the provision of her will recently probated. Miss Smith, who was prominent in social circles and one of the original members in this city of the Society of Colonial Dames, being a daughter of Mr. and Mrs. George Roberts Smith, died at 1630 Walnut Street, on May 1st. The petition of the executors, James Logan Fisher and Edward Ingersoll, which was filed with the will, places the valuation of the property left by the testatrix at \$150,000 "and over," of which \$100,000 consists of personal effects. The instrument makes direct bequests aggregating \$93,000 to a number of cousins and other relatives and friends and devises the residue in trust, the

income of which is to be paid to Anna Ingersoll Smith, a sister-in-law. Upon the decease of the latter, the principal of the trust fund is disposed of in the following manner:—To the Church of the Holy Trinity, \$10,000 in trust, the interest to be expended for the benefit of the poor of the parish and Holiday Home; to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America, \$10,000; to the Hospital of the Protestant Episcopal Church, Philadelphia, \$10,000; to the Pennsylvania Hospital, \$5,000; to the Young Woman's Boarding House Association, 915 Clinton Street, \$5,000; to the Protestant Episcopal Home for Consumptives, Chestnut Hill, \$5,000; to the Female Association of Philadelphia, \$5,000; to Christ Church Hospital, \$10,000; to the Church Training and Deaconess House, 708 Spruce Street, \$5,000. The residue of the trust estate is devised to the grandchildren of Edward Coles and Ellen Lewis Thorndike.

An address on "The Church and the Hour" was delivered by Harry Phillips, formerly Deputy Mayor and Alderman of West Ham, East London, England, at the annual meeting, Monday evening, May 10th, of the Church Club of Philadelphia, in the club rooms, Twelfth and Walnut Streets.

The following were elected the club's officers for the ensuing year: President, R. Francis Wood; first vice-president, C. L. S. Tingley; second vice-president, Samuel F. Houston; recording secretary, Henry P. Connor; assistant recording secretary, R. Francis Wood, Jr.; corresponding secretary, Harry W. Powell; treasurer, John V. Martin; governors, term expiring 1919, Reed A. Morgan, Walter G. Henderson, Lawrence J. Morris, Shippen Lewis; committee on admission, W. Linton Landreth, chairman, William R. Chapman, John S. Muckle, A. E. Newbold, Jr., T. Williams Roberts, Harry G. Tyson, Robert P. Shick, secretary.

In making disposition of her estate of \$25,000 the will of Patty D. Neill, 2118 Delancey Street, devises \$5,000 to the University Hospital to endow a free bed in the surgical ward in memory of Dr. John Neill, father of the testatrix, and \$2,000 to the endowment fund of St. Clement's Church. The sum of \$3,000 is also bequeathed to the same fund of

St. Clement's Church, the interest of \$1,500 of which is to be expended each year for coal for the poor of the parish, and the interest of the remaining \$1,500 to be used in sending "some poor people to the country or seashore." She also devises a diamond ring to St. Clement's Church to be placed in a chalice, and \$100 to make the necessary church ornament to place the ring in. To the Historical Society of Pennsylvania is given a Franklin prayer book and also a block letter prayer book. The residue of the property is left to relatives.

Two new windows were dedicated by the rector on Easter eve in Grace Church, Mt. Airy. The single panel window in the Epistle side of the sanctuary represents the Supper at Emmaus. The subject of the double transept window is the Annunciation. Both windows are truly beautiful and represent the best English workmanship. They were made by the London firm—Heaton, Butler and Bayne. The inscription on the Annunciation window is as follows:

*In Memory of
Caroline Martin Roberts,
wife of George Fitch Breed, D.D.
May 4th, 1914.*

Several other memorial gifts were received and blessed at the same service. The Easter Day Offering, entirely for the "Emergency Fund," amounting to \$1,130, was the largest single offering in the history of the parish, a fact which is full of suggestion.

The contract for the completion of the Washington Memorial Chapel at Valley Forge has been awarded. This important action was taken by the Washington Chapel Committee at a meeting held April 13th, at the residence of Dr. and Mrs. Charles Custis Harrison. The successful bidder was Horace H. Burrell, of Philadelphia. The contract price is \$52,739. This includes one bay in the cloister of the colonies which had to be built at this time as its walls are a part of the structure of the chapel. It does not include the Roof of the Republic, each panel of which will be given in honor of a state, nor the furnishings of the choir, as these will be handsome memorials. Mr. William M. Sullivan, of Norristown, whose stone work in the chapel has been so highly praised, will furnish and set all the cut stone. This gives the assurance that the high standard set at the beginning of this great work will be

carried on throughout the building. The committee is to be congratulated upon the wonderful progress made. It will give to the nation one of the most beautiful buildings in the world, and a shrine whose historic significance is unequalled.

The Rev. George F. Breed, D.D., of Mt. Airy, has gone to the Pacific Coast for an extended visit.

On Monday, April 26th, the Clerical Brotherhood was favored with the presence of Dr. John R. Mott, the founder and executive head of the International Student Volunteer Movement. In introducing him at the morning meeting Bishop Rhineland said, "In the religious world probably no American of our time is more widely known throughout the world than our guest of today; and he is to speak to us on the theme which is peculiarly his own, 'The World.'" The large company of the clergy who were present will not soon forget the impressive and wonderfully eloquent address which Dr. Mott gave on "The Present World Situation," depicting as he did, out of his own unusual experience, "the Opportunity," the "Possibilities" and the "Urgency" of the present situation, especially in the Far East. (We only wish a stenographic report of every word could be put into the hands of every communicant of our Church.) At the luncheon which followed, Dr. Mott again spoke on "Lessons for Christian Leaders from the Present War," detailing at length the things which had been forcibly impressed on his own mind and heart by a very recent and extensive journey through the entirety of "the War Zone," where he had come in contact with the leaders on both sides of the struggle. Here again nothing save a full report would do justice to what he said, the gist of which was "Urgency; what thou doest, *do it now.*"

On Ascension Day, in St. James' Church, Twenty-second and Walnut Streets, there was used for the first time the very handsome processional cross, the gift of Mr. Travis Cochran, in memory of his mother, Elizabeth Liston Cochran. The cross is from designs furnished by Watson & Huckel; in many ways resembling, as it is of similar proportions to, the well-known "Cross of Victory" (the historic treasure in the Cathedral of Oviedo, Spain, dating from the eighth century). The motives used for the details, however, are fifteenth century

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Italian, both faces being richly ornamented with tracery and moldings. The cross is surmounted by a hexagonal base of tabernacle work and is jeweled with amethysts and topazes. The staff is of English oak, the cross being of brass, finished in gold lacquer. To prevent any misunderstanding, the authorities of the parish officially state "that the proffer of the gift to the vestry and their acceptance of the same were made at least two months before a call was extended to the present rector."

BOOK REVIEWS

BIOGRAPHICAL STUDIES IN SCOTTISH CHURCH HISTORY. The Hale Lectures, 1913-14. By Anthony Mitchell, D.D., Bishop of Aberdeen and Orkney. The Young Churchman Company, Milwaukee. A. R. Mowbray & Co., London, 1914. Pp. 302.

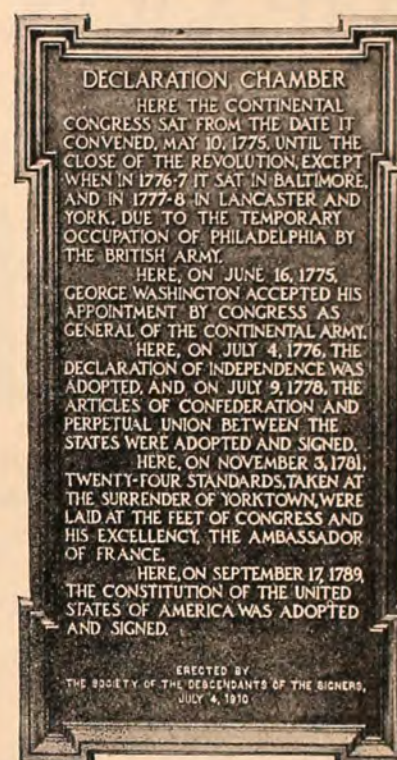
These seven lectures, modestly entitled *Biographical Studies*, really cover the whole course of Scottish Church History from the Celtic Period to Modern Times. Successive eras of history may often be regarded as grouped about the life of individuals each of whom is either a leader in the events chronicled or a prominent actor in the same. This is the plan adopted by the present writer and he has been most happy in the selection of his characters. Saint Columba, for the Celtic Period, was not the first missionary to labor in ancient Caledonia but his figure stands out clearly in that early period and he was fortunate in the enduring nature of his work. In the period of the transition from Celtic to Roman influence the biographical sketch of the life of St. Margaret furnishes the best material for an understanding of the changes, religious and political, that preceded the almost complete dominance of Roman power in the twelfth century. Bishop Elphinstone of Aberdeen, founder of the University of Aberdeen and builder of Kings College, represents the best fruit of the Mediæval Period and by his devoted labors as statesman and churchman dignified his sacred office and inspired a reverence for the same that persisted in Aberdeen long after episcopacy had fallen into disrepute in other parts of Scotland.

To many readers of these Lectures the most grateful interest will be awakened by the chapter on the Reformation Period wherein the writer essays to correct the popular impression that the Scottish

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Reformation was a one-man movement, with John Knox as the ever-present leader and mold of events. We think the attempt is successful, and the selection of John Erskine of Dun as the representative character for this era is a happy one. The confusing and troubled Covenanting Period with its see-saw of Presbyterianism and Episcopacy and its peculiar devices of superintendents, titular and "Tulchan" bishops yet produced the saintly Leighton, Bishop of Dunblane and Archbishop of Glasgow, whose biographical study is well worth careful reading. The Days of the Penal Laws follow covering the period of the non-juring Bishops, the consequent disestablishment of Episcopacy in Scotland, the ill-fated expeditions of "the '15" and "the '45," with the consequent breach between English and Scottish Episcopalians in Scotland, the effect of which has not yet quite passed away. To John Skinner of Linshart, the progenitor of a long line of distinguished Scottish ecclesiastics, the author gives the chief credit for the rescue of the Scottish Episcopacy from the evil case into which it had fallen. The stringent limitations of the penal act of 1748 forbade Episcopal clergymen in Scottish orders to officiate save in his own house and with no more than four fellow worshippers besides his own family. Most ingenious devices were resorted to in order to comply with the letter of this law, though self-preservation required the violation of its spirit. It was the son of this distinguished presbyter who as Bishop of Aberdeen with Bishops Kilgour and Petrie consecrated Samuel Seabury as first Bishop of the American Church in an upper room in Longacre, Aberdeen, in 1784—which momentous act proved to be the turning point in the depressed fortunes of the Church in Scotland. It gave new hope to its members, widened their horizon and won friends among English churchmen whose interest was enlisted in the repeal of the penal laws.

The personality chosen to represent the latest and modern period of the Scottish Church is John Dowden, Bishop of Edinburgh, who was by birth neither a Scotchman nor a churchman. He was born in Cork of a Presbyterian father, but with a mother who was a loyal member of the Church of Ireland. He was confirmed by Archbishop Whately soon after his graduation from Trinity College, Dublin, in 1861. He came to Scotland at the invitation of Bishop Forbes of Brechin, in 1874, and entered upon his thirty-six years of

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active service as a liturgical scholar of the first authority and later as Bishop of Edinburgh to which See he was consecrated in 1886. His death in 1910 brings to a close these historic studies which merit larger treatment than our limited space will allow. We commend these lectures to those who are interested in the changing, varied and ever troubled vicissitudes of a national church to which we in this country are primarily indebted for two great gifts,—the beginning of our episcopate and the communion office, of which gifts the learned Bishop Williams of Connecticut, declared the latter to be greater even than the former.

THE REVELATION OF DISCOVERY. By the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands. Longmans, Green & Co. Pp. 129.

Two books have recently been published by Messrs. Longmans, Green & Co., whose titles are strikingly similar. One of these is "Discovery and Revelation," by the Rev. H. F. Hamilton, D.D.; the other is Bishop Brent's book, sent us for review, the similarity shows itself, however, in the title only. Dr. Hamilton's book, though simply written for the "Layman's library," is a learned, original and stimulating "Study in Comparative Religion." Bishop Brent's is a sheaf of papers, and addresses which first saw the light at various times and places. It makes no pretense of being a connected treatise; neither does it develop any original thesis.

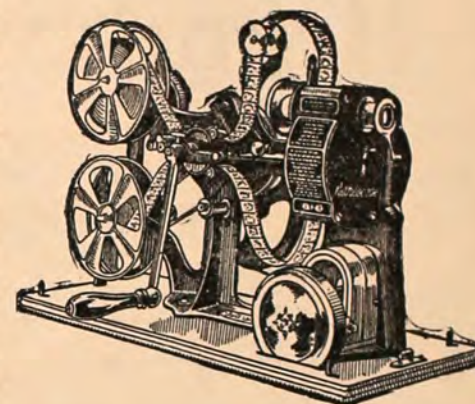
But those who have heard Bishop Brent or read any of his books will not need to be told that what he has here printed is well worth the reading. He has a rare faculty for putting fundamental truths into fresh and arresting language; a rare faculty for developing the real meaning and implication of those things which are commonly accepted and then too commonly forgotten and ignored. Thus the little volume is strewn thick with memorable phrases, each suggesting a whole line of thought. Very suggestive is the second paper, "The Revelation of Ideal Love," and very timely too for those of our readers who may have been troubled of late by preaching which seemed to make the justice and punishments of God more prominent than His Eternal Love and Fatherhood. Here are a few sentences well worth weighing:

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significant of the mind of Christianity that both the great symbol of faith, the Creed, and the great model of worship, the Lord's Prayer, enthrone this word [Father] with unmistakable conspicuousness. It is the keynote of Christian revelation. . . . The unique wisdom of the Apostles' Creed, which differentiates it from all other confessions of faith, consists not only in its unexcelled selection of evangelical truths, but also in its grouping of what it has selected. Its symmetry is perfect. This it is that has enabled it to go through the testing furnace of the ages and come out without the smell of fire upon it. Whenever in the Christian Church there has been a change of perspective in the Apostles' Creed, mischief has resulted. Thus Calvinism is the logical necessity of making justice usurp the throne of love. Judgment, according to the Creed, must be considered in the light of love. Only God thus can the thought of it be borne. is spoken of as Father and Saviour before He is mentioned as Judge. . . . The Creed insists by its very form that all attributes of God, His holiness not less than His justice, the Incarnation itself, all dealings with men here and hereafter, shadows as well as lights, sorrow in company with joy, can be read aright only under the illumination of perfect love. And Christianity is the conscious and deliberate application of this transforming fact to human life, in all its manifold departments and varied human experiences: it is living life in the light and power of the filial, and so of the fraternal relation. There is but one Chris-

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tian truth, however minutely it may be analyzed, however diversely it may be expressed, and it is a moral, aye, a spiritual truth—God is love. . . . The world to a man believes in love; the Creed is a declaration of the greatness of love, which is as great as God because it is God, Viewed thus, is not the Creed its own justification?"

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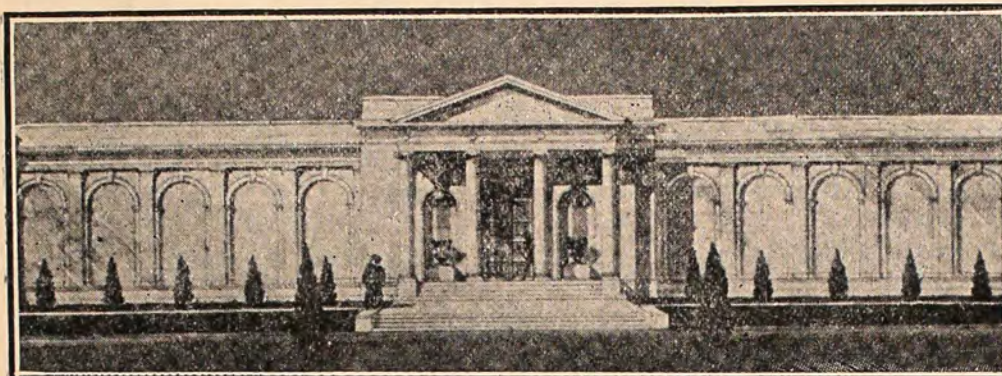
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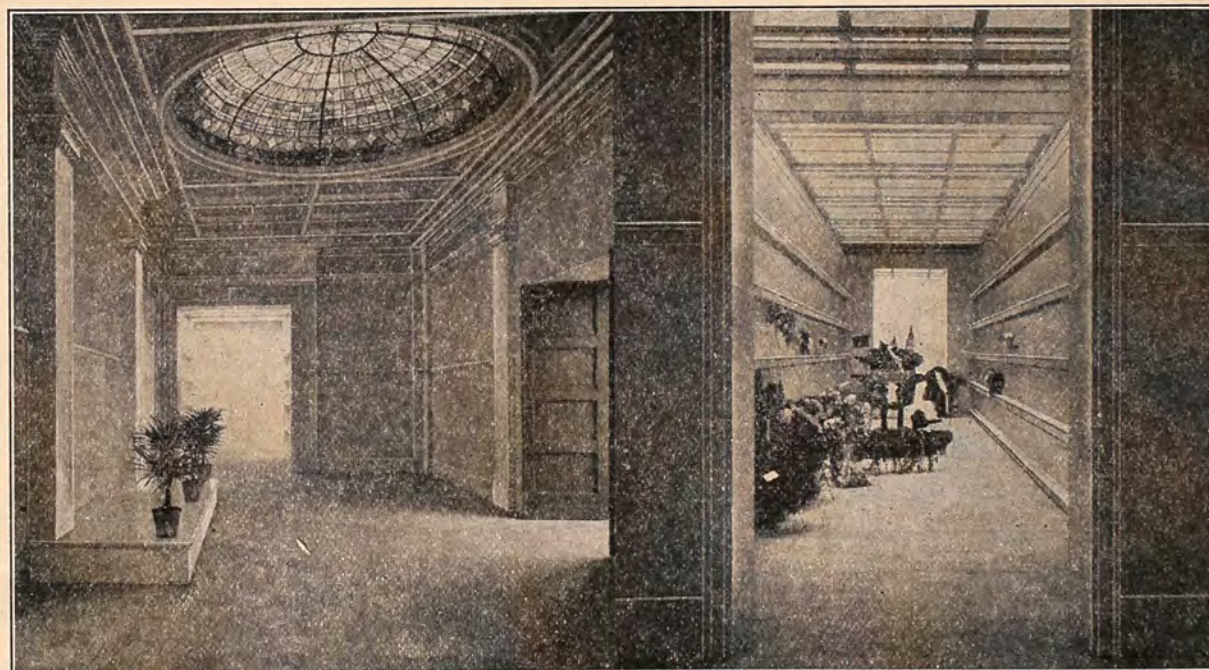
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1. New York. Commission on World
Conference Faith and Order.
2. P. M. Meeting of the Trustees and
Overseers of the Philadelphia
Divinity School.
3. P. M. Church of St. Luke and the
Epiphany. Commencement of
Philadelphia Divinity School.
4. P. M. Atlantic City. Inter-Church
Federation. Conference on Reli-
gious Education.
8. Annual Meeting of Trustees of the
Church of the Advocate.
9. New York. Joint Council Board of
Missions; the General Board of
Religious Education, and Joint
Commission on Social Service.
11. A. M. St. Barnabas, Haddington,
Dedication of Memorial Altar.
14. 2.30 P. M. Meeting for Junior
Clergy.
15. P. M. Annual Meeting of the Board
of Editors of THE CHURCH NEWS.
18. Evg. St. Michael and All Angels
Church, Twenty-fifth Anniver-
sary.
21. Meeting of Commission on Work
among Immigrants.
30. Cambridge, Mass. Conference on
Church Work.

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Meals served.....	90,536
Beds rented.....	56,385
Men using Reading Room.....	22,000
Free Baths.....	13,147
Men working in Industrial Department....	6,272

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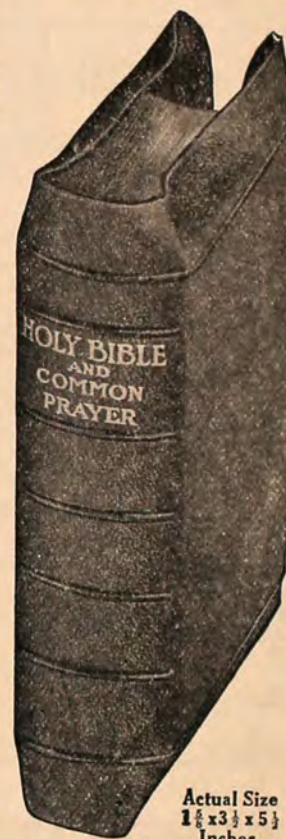
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